

MORONI CHUGG
BOX 67

Improvement Era

Vol. XXIII

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Progress of Education in Utah, Since 1913

(From Reports by the State Superintendent of Schools and the Russell Sage Foundation)

Utah school teachers, of whom there were 777 male and 2,670 female, in 1919, or a total of 3,447, number, for 1920, 3,640, with even a larger proportion of female teachers. In 1913, there were altogether 2,637 teachers. School buildings in which schools are held number 687.

The valuation of school property, in 1918, was \$12,865,450, divided as follows: Buildings, \$11,935,838; equipment, \$697,924; books and supplies, \$231,688; and the value of school property in 1919 was \$13,900,000. It was estimated at \$8,000,000 in 1913.

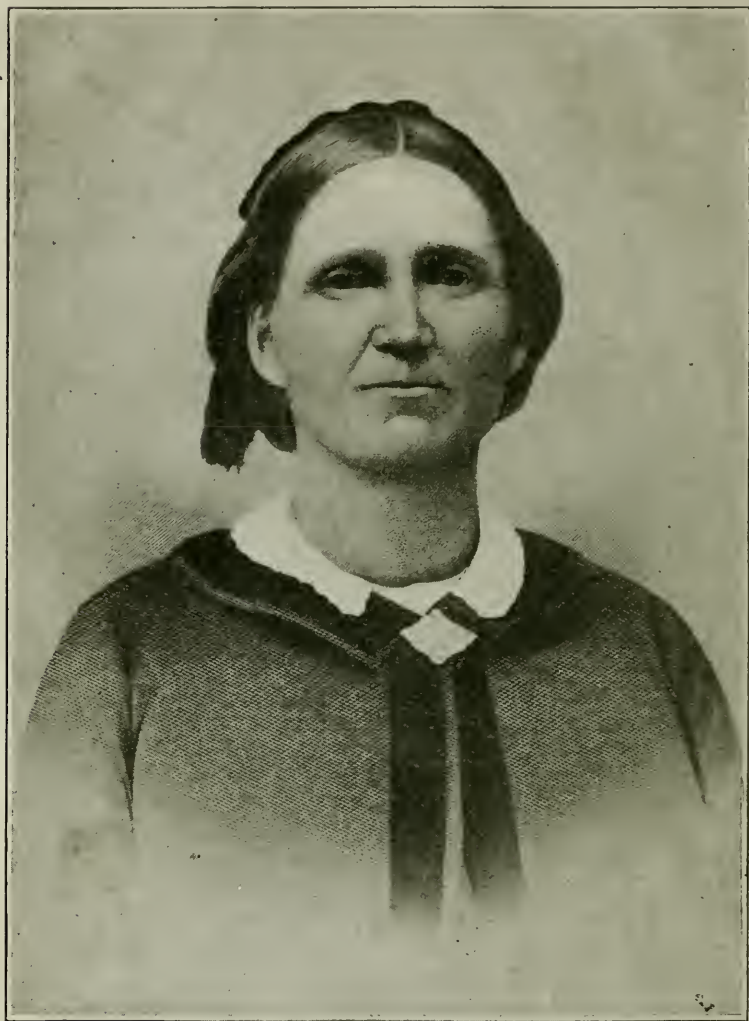
Children numbered 128,846, in 1919,—64,707 boys, and 64,139 girls—of whom 110,193 received instruction in the schools; as against 111,331 children of school age in 1913, of whom 95,000 received instruction in the schools.

The amount expended for the support of elementary and secondary schools in 1919 was \$5,800,000 as against \$4,000,000 in 1913.

The increase in enrollment in high schools, in the United States is one hundred times as great as in 1870, having increased from 19,000 then to 2,000,000, now. Since 1913 the high school enrollment in Utah has increased from 6,000 to 14,000.

The standard of qualification of teachers is a high school education and one year college study. This was lowered during the war, but is rapidly being raised again.

Utah has made the greatest gain in education in the past 30 years, according to a recent report of Dr. Leonard P. Ayres, director of the Department of Education of the Russell Sage Foundation, and, (among the 48 states and the District of Columbia) stands 8th in line, Montana being first with 75.8, standing; then California 71.2, Arizona 66.2, New Jersey 65.9, District of Columbia 64.3, Washington 63.7, Iowa 61.09, Utah 61.4; then 14th, Colorado 59.2; Nevada 16th, 59; Idaho 18th, 58.6; Wyoming 25th, 56.7; South Carolina, last, 29.4.



MARY JANE DILWORTH HAMMOND

Who was the pioneer school teacher of Utah, taught a school in the "Old Fort," as early as October, 1847, only three months after the arrival of the Pioneers. She taught in a small round tent on the west side of the south extension of the old stockade, using logs for seats, and a small camp table for a desk. See page 787.

IMPROVEMENT ERA

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The Relation of the Juvenile Court to the Educational System of the State

By Hugo B. Anderson, A. B., J. D., Judge of the Juvenile Court, Third Judicial District

The close relation of the Juvenile Court to the educational system of the State was clearly stated by Justice J. E. Frick of the Supreme Court of the State of Utah in his masterful decision in the case of *Mill vs. Brown*, 31 *Utah Reports* 473, thirteen years ago, as follows:

"Such laws [Juvenile Court laws] are most salutary and are in no sense criminal and not intended as a punishment, but are calculated to save the child from becoming a criminal. The whole and only object of such laws is to provide the child with an environment such as will save him to the state and society as a useful and law-abiding citizen, and to give him the educational requirements necessary to attain that end."

The far reaching educational program provided for the State by the legislature of 1919 has given new meaning to the words of Judge Frick and has made advisable a comprehensive and intelligent analysis of the court organization and functions with a view to the possible readjustment of the work of the court and the school system.

Under the common law, and under the statutes before the passage of the Juvenile Court Law, in 1905, a child under seven years of age was conclusively presumed incapable of criminal intent; between 7 and 14 years of age he was presumed incapable of criminal intent but the contrary might be shown; between 14 and 21 years he was presumed capable of criminal intent but might be shown to be incapable. Since criminal intent is a necessary part of every crime, a child was either found guilty under the above rules and punished as any other criminal or was released outright as an acquitted prisoner. There

was no middle ground. Within the last hundred years children have been hanged in England for petit larcenies and the author only recently heard of a case in one of our own states where a young boy held in a prison cell with other criminals was not only allowed but compelled to witness the execution of a convicted murderer.

The juvenile courts arose as a protest against the view that a delinquent child should either be punished as a criminal or turned loose to become a criminal. The founders of the system contended that there was a middle ground, the ground of constructive and special education between the schools and the jails for those with criminal tendencies. It is assumed under such a theory that child welfare is a community responsibility; that the responsibility rests first of all on the home, the school, the church and private welfare agencies; but that the state as guardian of all its children should safeguard the failures of those institutions and provide for them the training necessary to make of them good citizens, if that is possible.

The problem is clearly one of special education, and if the present school laws had been in operation when the juvenile courts were established in our state, without doubt it would have occurred to the framers of the law that a great many of the tasks imposed on the Juvenile Courts were properly problems of educational administration. But at that period the law provided for compulsory education through the eighth grade only. Sixty per cent of juvenile offenders brought into the courts are between the ages of 14 and 18 years. Consequently it was necessary for the state to create a new educational system apart from the school system to provide special training for youthful offenders. That system took the form of the Juvenile Court with its probation department, county detention homes, and the state industrial school.

The Juvenile Court system provided for by the Utah law is one of the finest in the United States. Utah is one of the very few states, if not the only state in the Union which has a state-wide system of special courts for hearing juvenile cases; the law providing for such a special and independent court in each of the seven judicial districts of the state. Each juvenile court judge has jurisdiction over three or more counties. The judge is therefore a sort of circuit judge hearing cases where necessity demands, and every portion of the state, rural as well as urban, could have the advantage of a specially trained judge with the appointment of only seven for the entire state. The necessity for some such system is being keenly felt by social workers throughout the Union, as in most states where juvenile court work is being done the rural communities are entirely neglected even where intensive work is being done in the large

centers of population. (See report of *Children's Bureau*, U. S. Dept., of *Labor Courts in the United States Hearing Children's Cases*. Dependent, Defective and Delinquent Classes Series No. 8, Bureau Publication No. 65.) This uniform distribution of effort and money over the state, while of decided advantage to the smaller community which could not otherwise support a children's court, necessarily means less money and consequently less intensive work in the large cities than would be the case if the local community merely provided its own court. Nevertheless the wisdom of the state policy of equalizing the educational opportunities for all children of the state cannot be questioned in this particular, any more than in the general educational program.

Another striking advantage of the Utah Juvenile Court system is the provision for a state commission for supervising, co-ordinating and unifying the work of the several courts. The State Juvenile Court Commission is composed of the Attorney General, representing the legal side of the system, the State Superintendent of Public Instruction, representing the educational functions of the system, and the governor. All judges and chief probation officers are appointed by the commission and every court is required to make monthly and annual reports to the commission through its secretary. No other state in the Union can boast of so adequately balanced a plan for state control; in fact, with but a few exceptions, no other states have any system of state control. The only criticism which can be properly made of the plan is that it is more closely connected with politics than a combined educational and judicial system should be. This difficulty might be overcome by provision for the members of the commission to hold over for a year or more after expiration of their term of political office. It has been suggested as a solution that the judges and probation officers be appointed by the State Board of Education. Such a plan may be advisable as far as the probation officers are concerned, and might solve the problem of a co-ordination of the probation department of the courts with the attendance department of the schools. But in the opinion of the writer, to allow the public schools, which now have a broader control over children in Utah than in any other state in the Union, to appoint the judicial officer who hears the complaints of truant officers, school nurses, and vocational supervisors, would not only destroy the splendid balance between the law and the schools which now obtains in the appointive body but would throw the entire educational program of the state open to distrust and condemnation as an intellectual autocracy. The court which adjudicates a disputed right between the schools and the parent should not be appointed by one of the parties to the dispute.

Many people apparently assumed that, when our excellent Juvenile Court law was made effective, it would prove a "cure all" for the problem of juvenile delinquency, and some, being disappointed in its efficacy as a "cure all," now openly advocate a repeal or fundamental alteration of it. A careful analysis of the complaints often made against the Juvenile Courts should convince the open minded that the difficulty is not with the law or the fundamental ideas on which it is based, but rather with the manner in which it has, or perhaps the manner in which it has not, been administered. The grave mistakes which have doubtless been made should be carefully considered, as only through an understanding of them can we hope for future improvement. They are of two classes: first, those mistakes arising from an inadequately trained court personnel, and secondly, those mistakes arising from a failure to distinguish between the administrative and the judicial functions of the court and a consequent tendency to do judicial acts in an administrative manner, or administrative acts in a judicial manner.

Every child who comes before the juvenile court represents a failure of one or more of the normal educational institutions, the home, the school and the church. The child is brought to the court on the assumption that the State through the court in co-operation with other agencies can accomplish that for the child which the other agencies have failed to accomplish. If that is to be more than an assumption obviously the court worker must better understand the social and individual problem involved than the parent, school teacher or religious adviser. The delinquency of childhood and youth may be the reaction of a normal child to a disordered home, school, church or community, or it may be the reaction of a disordered child to a normal institution. It is the problem of the probation officer and the judge to diagnose the individual case, and after determining the probable causative factors of the delinquency, attempt to do or have done for the child the constructive work necessary to bring the child or his social life back as near to normal as possible. The court officers must therefore know what constitutes normal family, school and community life, and they must have sufficient knowledge of physiology, psychology and psychiatry so that physical, mental or psychopathic abnormalities which may cause the delinquency will not be passed over unnoticed. In addition to these qualifications the judge, at least, must, to use the words of Judge Frick in the case cited above, be "learned in the law and versed in the rules of procedure, to the end that the beneficent purposes of the law may be made effective and individual rights respected." Juvenile Court work is the most technical branch of

our educational system, and workers should be trained for it and given pay commensurate with their training and the importance of their work. When our Juvenile Courts are provided with such a personnel a large proportion of the harsh criticism directed against them will be obviated.

One of the great problems of child welfare in most states of the Union is the harmonious co-ordination of the work of various child welfare agencies, and the co-operation of the agencies with the Juvenile Courts. The number of child-caring agencies in Utah is decidedly limited. In fact outside the home, school and church the Juvenile Court is the only child-caring agency doing general work throughout the State. As a consequence of this condition the Juvenile Court has assumed, or had thrust upon it, a great body of administrative work which in most states is done by other agencies. Thus, in addition to the 1,487 juvenile cases and 284 adult cases handled by the court, over which the writer presides, in 1919, and the supervising of some 600 juveniles on probation, the court placed 25 children for adoption, secured 90 positions of employment for boys and girls, and made a total of about 170 examinations, including physical, mental and psychiatric, and treatment given in some 136 cases. The court collected \$2,258.50 in fines from adults for contributing to the delinquency of minors and collected \$12,352.15 from negligent fathers for the support of their children. It is readily seen that a large part of this work is in no sense judicial. It is in its nature purely administrative. In fact 75 per cent of all the cases handled should have been handled, in the opinion of the writer, purely as administrative tasks. The problem in Utah is not, then, one of co-ordinating the work of many child-caring agencies but of following one of two courses open to us: first, to make of the juvenile court with its probation department a great state-wide administrative as well as judicial scheme for child welfare; or, secondly, as rapidly as possible to transfer the administrative functions to other administrative agencies, making possible needed improvement of the judicial functions of the Court. To the writer it seems that the latter is the more promising course and that the public school system is the agency which is best adapted to and which under its program must necessarily assume an increasing part of the administrative work now done through the probation department of the Court.

The new school law in effect gives the Public School system jurisdiction over all children up to the age of eighteen years, the same age to which the juvenile court has jurisdiction; whether the child is enrolled in the regular, part-time, or vocational schools he is under the supervision of the school system every day of the year. Child employment is subject to

permit by the school system; provision is made for physical and mental examination of every child; even the physical welfare of children of pre-school age, including the education of parents in matters pertaining to child welfare, is provided for. In other words the school is in a position to know practically everything about the child which the probation officer must learn in order to diagnose and treat a case of delinquency. Furthermore, all school teachers are required under the law to take a course in health education; their work in psychology and sociology has given them the basis on which with little additional training in social service they could comply with the technical requirements indicated above as necessary qualifications for a probation officer. The attendance officers of the Salt Lake City and County public schools have for some time been doing this work and materially decreasing the work of the probation department of the court. If the school system should undertake to supervise all children placed on probation by the juvenile court there would be not to exceed one probationer for each school teacher; whereas, there is a hundred or more for each probation officer. The resulting increase in efficiency and prevention of delinquency can scarcely be doubted.

The great pedagogical problem of Utah's educators is to make provision for determining the capacity of every child and providing for him the sort of school and the kind of training to meet his needs. It is perhaps a safe estimate that not more than fifty per cent of children can successfully complete the work of the senior high school as its curriculum has heretofore been constituted. To attempt to compel all children up to eighteen years of age to attend school means either that the state will provide a system of education as broad as the needs of every child, or else that the state will force into delinquency those whose needs are not met by the school system. If the former course is not followed then the Utah educational program will prove top heavy and tumble.

Once the school system succeeds in doing that which it now seems necessary that it undertake to do, to provide schools to suit the needs and capacities of every child up to eighteen years of age, the problem of the relation of the juvenile court and the schools is practically solved. To accomplish that means first of all that the school system must know the mental capacity of the children under its jurisdiction. For this purpose clinics for studying the child are necessary. Clinical study pending hearing is the purpose of detention homes under the juvenile court system, and these could readily be made clinics under the control of the public schools. Knowing the likes, dislikes and mental capacity of the child the Boards of Education

can then, as an administrative act, place the child in the school which fits his needs. The school now, as administrative acts, transfers a child from one school to another, from regular to part time or vocational school, from regular class to a class for backward students. There is no reason, so long as the parents are willing, why the Boards of Education should not in like manner transfer a child from the regular school to a parental school, a school for the feeble-minded, a school for psychopaths, or to the Industrial School. Why a parent must bring a child into court, have the child declared delinquent and himself declared unfit to have the custody of the child, in order to secure for the child the kind of training which the child needs is difficult to understand. The psychological effect on the child of a court finding that parent is unfit, often forever makes impossible the very object for which the proceeding is instituted, the training of the child and the rehabilitation of the home. In other words, as long as there is no disputed right there is no ground for judicial proceedings or court action. Clinical investigation, probation and transfer from school to school are administrative functions which should properly be handled by the school system rather than by the juvenile court. The educators of the state are already realizing that their obligation to supplement the work of the home in training the child extends over the vacation period as well as the school year. It is but logical for them to take the next step and realize that to properly train the child offender they must be ready when necessity demands to supplement the work of the home during twenty-four hours of the day and not during school hours only. It has been estimated that from fifty to seventy-five per cent of delinquency is preventable in the school system. Once the school principal and teacher grasp the conception that to prevent that delinquency is as much their job as teaching reading, writing and arithmetic, the juvenile court will be relieved of the administrative work which is clogging its calendar, overworking its officers and driving the court into the grievous error of doing work really judicial in an administrative way and mere administrative work in a semi-judicial way. Relieved of that administrative work the court will be able more carefully and effectively to perform the judicial functions necessary in the work of child welfare.

The judicial work of the juvenile court consists in giving state authority to the work of the administrative agencies engaged in child welfare by furnishing in any proper case the legal compulsion made necessary in a disputed case in order that they may accomplish their purpose; in hearing criminal cases involving the contributing to the delinquency, dependency or neglect of juveniles, and in changing, in the interest of the

State and the child, the custody or guardianship of children whose parents have refused or neglected to fulfil the parental responsibilities on which their right of guardianship depends. Wherever there is a dispute between parties claiming right of control over or interest in the child, there is a case for juvenile court adjudication. The refusal of a parent to send a child to school; the refusal of a parent to give a child medical attention on orders of the school nurse; the opposition of a parent to a child's being sent to the Industrial School as recommended by the school authorities; the alleged sale by a merchant of tobacco to a minor; the alleged practice of a dance hall or moving picture house in selling admission to minors unaccompanied by parents after nine o'clock at night; the alleged act of an adult in encouraging or aiding child immorality; the alleged change of custody or guardianship of a child without state sanction, by gift, barter, sale or abandonment of child on a doorstep; the alleged unfitness of a parent to have custody of a child by reason of the parents' immorality, vice, abuse or neglect of child, threatening the child's health or morals; all these and many others are cases properly requiring judicial findings and the interposition of the juvenile court to settle the conflicting claims. The juvenile court in this field is like a safety device quickly applied in the interest of the State and the child, to any point of breakdown in the child-caring system.

With a proper appreciation of the mistakes which have been made in the administration of our Juvenile Court law and an equal appreciation of the value of the work which has been done and the inestimable power for good in our Juvenile Court law properly co-ordinated and administered with the matchless school law of Utah, we may confidently anticipate the day of Utah's leadership of the states of the Union in child welfare work. We have an enviable opportunity and the social workers of the country are watching with interest the development of our unique situation. The course of that development should, and in the opinion of the writer will, lie in the direction of a co-ordination, along the lines suggested, of the probation department of the court with the school system, the attendance or truant officers being the point of contact; a consequent enormous reduction in the administrative work of the court and a corresponding increase in the efficiency and dignity of the judicial function of the court, an ultimate enlargement of the judicial functions of the court to include all cases of divorce, separate maintenance, bastardy, non-support and adoption, as well as the cases now handled; a small problem department for adults as well as juveniles, consisting of experts in social diagnosis, with power to make social, medical, psy-

chological and pathological examinations and with the necessary clinical facilities for such examinations.

The court will then be a family rather than a juvenile court, and will have power to handle the family as the social unit, rather than attempting to treat it piecemeal. Instead of hearing the husband who has assaulted his wife, in the police court; the same wife suing for divorce on grounds of cruelty in the district court; the children of the two for delinquency arising from parental neglect in the juvenile court; and finally a threefold attempt on the part of the wife to compel the payment of alimony through orders to show cause in the district court, criminal proceedings for neglect of wife through the county attorney's office, and proceedings for contributing to the neglect of juveniles in the juvenile court,—we will realize that it is the family as a whole which needs attention, that the entire situation can and should be handled by one court with powers of probation, after thorough investigation and report to the court by experts in social diagnosis. The financial saving to the state, the prevention of unnecessary breaking up of homes, the prevention of delinquency, crime, and human misery which would result, make this an end devoutly to be desired and a purpose toward the accomplishment of which the educational forces of the state should lend their influence and their efforts.

Beecher, Grady, and Upshaw on Flowers and Homes

Henry Ward Beecher used to say that if he were traveling through a strange country and were looking for a place to stay all night he would keep on going until he found a house with flowers in the yard, for he knew that refinement and love must reign in the home where beautiful flowers smiled outside.

Henry Grady declared in his great speech at the University of Virginia: "Teach a man that his sovereignty lies beneath his hat; link him to a spot of earth, and his loyalty will save the Republic when the drum tap is futile and the barracks are forever deserted."

And I love to think of the happy home of the plain, everyday citizen, the home that is his haven of rest and love and hope, surrounded by flowers of beauty and fragrance, all the more beautiful to him because of the deft and delicate touch of the noble little woman who is the wife of his bosom and the mother of his children—I love to think of him, I say, loyal defender of the flag that lifts its protecting folds above that happy home, coming home at nightfall and finding his wife standing with their laughing children amid the flowers that bloom about their home like the very smile of God, ready to give him the kiss of welcome that drives away "the cares that infest the day," and making him feel that for such a home he is ready to work and to live, and if need be to die.—*Hon. Wm. D. Upshaw.*



GILA ACADEMY, THATCHER, ARIZONA

The Latter-day Saints and Education

By Adam S. Bennion, A. M., Superintendent of Church Schools

With Latter-day Saints, education is a vitally religious consideration. To them this world is a great training school out of which man is graduated into an eternity of progress and development. To them "The glory of God is intelligence," and they declare in the teachings of their sacred scriptures, the Doctrine and Covenants:

It is impossible for a man to be saved in ignorance;

Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection;

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

Man, a son of God, achieves his divinity through enlightened experience—an experience in which education is a foundation principle.

The story of education among the Latter-day Saints is virtually an epitome of their whole history. Within the year following the organization of the Church, a committee was chosen to select and publish books for use in schools of the Church. The Church was organized April 6, 1830, and during 1832 and 1833 operated its own school, "An Elders' School." Schools were maintained during 1833, '34 and '35 both in Kirtland,

Ohio, and in Jackson county, Missouri.

In 1840, after the Latter-day Saints had moved on to Nauvoo they projected the University of the city of Nauvoo, but the drivings of persecution prevented its becoming a permanent center of education.

The first winter did not pass after that wonderful exodus had brought the Saints into the valley of the Great Salt Lake before a school had been opened, and Utahns are proud of the fact that as early as 1850 the legislature of the territory incorporated the University of Deseret which has since developed into the present University of Utah. Institutions of learning have played a mighty part in the building of Utah.

Latter-day Saints believe in and sustain public schools. They were responsible for the public schools of Utah. But they are responsible also for a system of Church schools, which are the subject of this article. As already pointed out, Latter-day Saints believe in and devote themselves to an enlightened and comprehensive study of the gospel of Jesus Christ. They believe in pursuing all wholesome study. They give proper place to the classics, to science, to vocational and practical courses, to ethics and philosophy. But they are concerned above all other things with a proper study of religion.

They believe most heartily, with the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path."

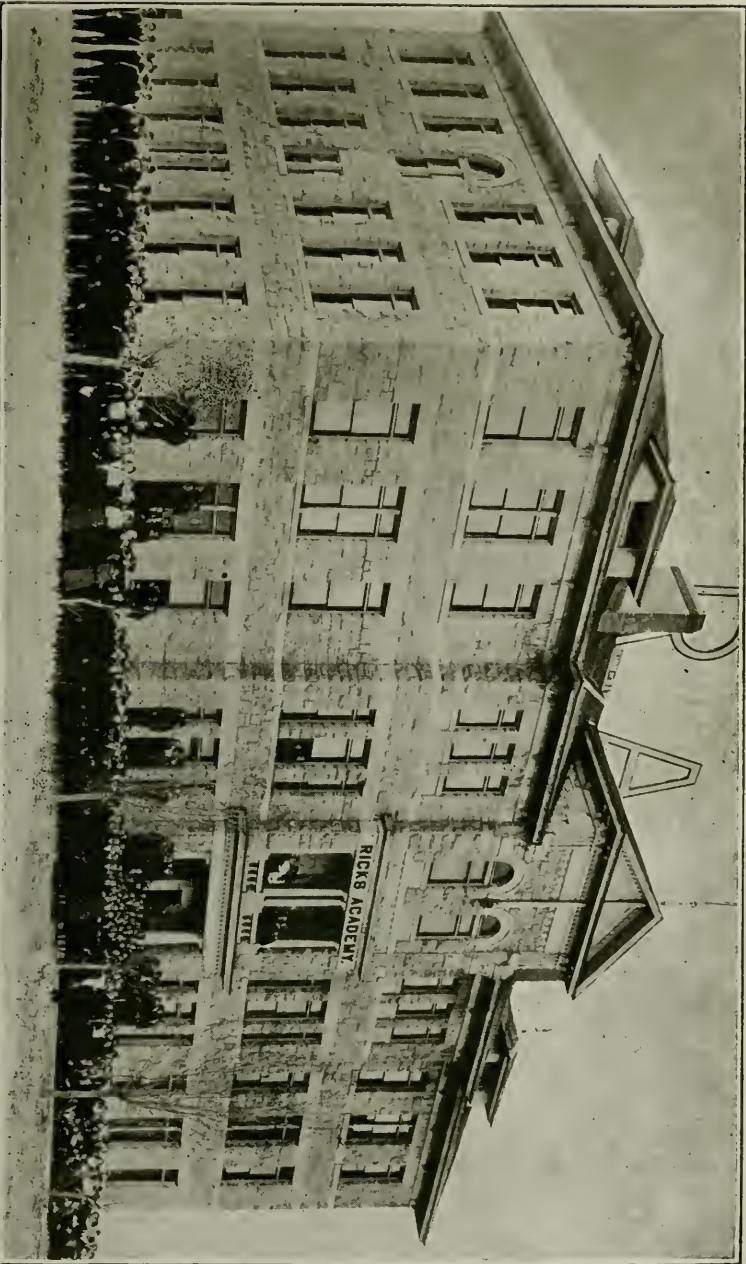
In the public schools there was not, nor could there be, any place for religious instruction. In view of this fact, and because the Latter-day Saints had tramped across a continent for the sake of a full enjoyment of their religion, they naturally sought a plan whereby they might have their children in schools where a distinctive religious tone, and substantial religious teachings, might be enjoyed. The method followed in settling and developing Utah made such a plan easy. Having named Salt Lake City the center and headquarters of the Church in Utah, Brigham Young had the wisdom to reach out and build up the surrounding territory. His plan was unique. He called some of the strongest families that had come out west to go into favorable sections of the territory and there establish settlements, veritable New England towns. The pioneers of these new centers made the sacrifice willingly, but asked that, having gone out into the "wilderness," they might be given assistance in providing for their children those educational advantages which they would have enjoyed had they been brought up in Salt Lake City. The result was a system of Church schools. At first these were largely elementary, but as students were trained, academies, or schools of secondary grade, were established to serve a number of the groups of smaller communities wherein the seminaries were operated.

As the Church grew, however, it was easily seen that a system of private schools from the grades up through college would involve an expenditure well beyond a private organization. Then, too, others than Latter-day Saints were moving into Utah. The public school gradually took the place of the seminary, until today the institutions operated by the Church are all of secondary or college grade except the ones maintained in Mexico, Canada, and in the islands.

The Church at present appropriates approximately three quarters of a million dollars annually for the maintenance of its twenty-one schools. They are found all the way from Canada to Mexico, with a thriving one in the Hawaiian Islands. There is one in Canada, one in Wyoming, four in Idaho, one in Colorado, three in Arizona, one in Mexico, one in Hawaii, and ten in Utah. They have an enrollment of 8,200 students and employ 371 teachers. The following chart indicates their size and distribution:

School	Location	Established	Enrolled 1919-20	Teachers 1918-19	Graduates 1919	Vol. in Library
B. Y. University, Provo, Utah.....		1875	1,175	65	128	16,042
B. Y. College, Logan, Utah.....		1877	957	36	109	8,142
Big Horn Academy, Cowley, Wyo.....		1909	100	8	19	750
Cassia Stake Academy, Oakley, Idaho.....		1888	126	6	500
Emery Stake Academy, Castle Dale, Utah.....		1890	130	6	1,500
Fielding Academy, Paris, Idaho.....		1884	201	11	28	2,425
Gila Academy, Thatcher, Ariz.....		1888	210	8	13	1,570
Knight Academy, Raymond, Alta, Canada.....		1909	115	8	6	500
L. D. S. University, Salt Lake City, Utah.....		1887	2,145	66	245	6,100
Murdock Academy, Beaver, Utah.....		1897	89	7	13	3,652
Millard Stake Academy, Hinckley, Utah.....		1890	202	10	17	674
Oneida Stake Academy, Preston, Utah.....		1888	290	14	15	1,800
Ricks Normal College, Rexburg, Idaho.....		1888	535	25	30	3,800
San Luis Stake Academy, Manassa, Colorado.....		1906	97	10	5	550
Snowflake Stake Academy, Snowflake, Arizona.....		1888	104	6	14	800
Dixie Normal College, St. George, Utah.....		1910	364	28	18	2,000
St. Johns Academy, St. Johns, Arizona.....		1888	94	5	8	720
Uintah Academy, Vernal, Utah.....		1888	150	7	12	957
Weber Normal College, Ogden, Utah.....		1888	903	25	66	2,600
Juarez Academy, Juarez, Mexico.....		1887	65	6	6
Snow Normal College, Ephraim, Utah.....		1888	340	15	33	1,700

These schools are dedicated to the principle that no mere teaching of ethics or morals, or philosophy, offers a complete basis for the proper development of human character. They exist to teach that a knowledge of the gospel of Jesus Christ and an appreciation of man's relationship and obligation to God are essential to the living of a complete Christian life. They aim to teach such principles and in such a manner that students



RICKS NORMAL COLLEGE, REXBURG, IDAHO

enjoy in their school life an atmosphere of real applied Christianity. They teach the word of the Lord in the hope that that word will enter into and direct the lives of those thus taught.

Naturally, certain standards are held to, that are more or less unique among Latter-day Saint schools.

In the first place, teachers are employed whose training includes both academic and religious instruction. No teacher is employed who uses tobacco or liquor, and practically none of them indulge in tea, coffee, or any other stimulant. The Church selects its teachers upon the basis that the best way to teach religion is to live it. The ideal of a clean life is the desideratum in the choice of every teacher in the system.

Then, too, teachers are sought whose spiritual glow will enkindle religious enthusiasm on the part of those instructed. Mere "letter" theology seldom becomes a vital force in the formation of character.

And, as with the teacher, so with the student. Of course Latter-day Saint boys and girls are adolescently human in our schools, but they are stimulated to aspire to all the ideals named above. Church schools believe that it is quite as essential that a young man shall face twenty free from the injurious effects of tobacco and stimulants, and armed with virtue, as it is that he should have mastered algebra, Latin, or the sciences. In brief, students are taught the gospel of Jesus Christ that it may actually direct their lives. To have succeeded, therefore, in a Church school is to have practiced in conformity to the ideals and standards of the Church.

In addition to this religious work, with its course of study, its devotionals, its prayer and other associated practices, the Church schools, of course, offer the regular academic and industrial courses found in the public school curriculum. As a matter of fact, aside from its religious work and tone, the Church school is to all intents and purposes a public school. Its democracy, its patriotism, its community service are thoroughly public. The Stars and Stripes waves as appropriately, and is hailed with as much fervor, over a school maintained by the Church of Jesus Christ of Latter-day Saints as over the best public school in the land.

Since the academies have been established throughout the Church, public high schools have sprung up in every county in the state. The Church has no desire whatsoever to operate a system of schools in opposition to those under state control. It is interesting to know that in Utah, outside of the larger cities, the forty-two public high schools of the state are the product of the last quarter of a century. The Church appreciates the work they are doing and is anxious only to supplement that work for its own children by the religious training which it be-



BRIGHAM YOUNG COLLEGE BUILDING, LOGAN, UTAH

lives so essential to a complete life. And so, the academies that it now operates, it operates not in a spirit of rivalry, but having operated them in communities not served by public high schools, it continues to do so to the relief of the treasury of the state and to the very great satisfaction of the people served by them.

Wherever the public high school is established, it is sustained by the Latter-day Saints, and within the last ten years a unique method of co-operation has been hit upon that helps to solve the problem of supplementing the public school curriculum with religious training. The Seminary, not the graded Church school referred to earlier in this paper, but an institution built to supplement regular high school work with theological instruction, gives promise of wonderful results. The Seminary is a small building erected as near as possible to the public high school to which the students may go when not engaged in classes at the high school for their religious training. Regular courses in Bible Study, Book of Mormon, and Church History and Doctrine are offered and pursued, as are the subjects offered in high school. Men with college degrees conduct the work and the courses in the Bible count regularly toward high school graduation. To date nineteen Seminaries with an enrollment of three thousand students are in operation. The basis for the work done, of course, is scripture study, but plans are now being evolved which will make the instruction function more fully and adequately in Church service and in the achievement of certain ideals in the matter of personal habits of life.

The Church of Jesus Christ of Latter-day Saints is characteristically a teaching institution. Its priesthood quorums, its auxiliary organizations, including the Relief Society, the Sunday school, the Young Men's and Young Ladies' Mutual Improvement Associations, the Primary and the Religion Classes, call for an army of trained leaders. There are more than 20,000 teachers in the Sunday schools of the Church alone; and so, recently the need of doing normal training work has forced itself forward for consideration.

To meet this need, six of the Church schools are now giving Normal College courses. Five of them are offering two years of college work while the sixth is also offering four-year courses leading to degrees.

To discuss the work of the Church schools and seminaries is not by any means to cover the educational activity of the Church. As already pointed out, the priesthood quorums and the six auxiliary associations meet regularly for the discussion of sociological, literary and religious questions. Each association, except for the summer vacation taken by four of them, meets once every week to carry on its distinctive work.



ADAM S. BENNION, A. M., SUPERINTENDENT OF CHURCH SCHOOLS

The priesthood quorums, of course, follow a regular course in the study of the gospel of Jesus Christ.

The Sunday school, an organization of more than 200,000, meets each Sunday with its 20,000 teachers in seven major departments, the children receiving instruction concerning the word of the Lord.

The Relief Society, with a membership of 51,170, though its primary function is charity and relief work, carries on its course of gospel lessons. This society also devotes its energies to a study of genealogical work, for the Church of Jesus Christ of Latter-day Saints, teaches the gospel not only to the living

but carries on a vicarious work for the dead who have never enjoyed it.

The Young Men's and Young Ladies' associations, with a membership of approximately 100,000 are concerned largely with the social welfare of the young people of the Church but at their weekly meetings they also feature scholastic and religious activity and study.

The Primary, with a membership of 75,020, emphasizes handicraft, thrift, recreation and other practical and sociological features along with its theological instruction.

The Religion Class, with a membership of 45,130, correlates its work more closely with the public grade school work and aims to have boys and girls participate in doing those things and learning those lessons that are part of man's everyday religious activities.

One of the greatest educational forces in the Church is the system of missionary work carried on. Practically every young man among the Latter-day Saints, and many young women consecrate two years of their lives to missionary service. Having volunteered to accept the call of the President of the Church, these young people pay their own expenses into the missionary field and either support themselves while there or are supported by their families. The Church aims to keep out about two thousand missionaries regularly, and sends them to practically every nation in the world—at least to every nation where proselyting may be carried on.

The missionary experience not only brings a wonderful development to the young man or woman who enjoys it, but it brings back to the Church the enlightenment of the world. The door is thereby opened to a cosmopolitanism that is rare indeed. The spirit of sacrifice, study, and service, of a mission makes for an educational force one of the most potent in the development of the Church.

Record of a Typical High School in Utah

In 10 years, there were 248 graduates.

One hundred and seventy attended college, 71 of whom (mostly women) became successful teachers. Others entered professional, technical or industrial pursuits. *No failures among them.*

Fifty-six back to the soil, are now intelligent agriculturists.

Twenty-two women married soon after leaving school and are successful homemakers.

None of the graduates ever appeared before the juvenile court. None have been sent to jail.

No high school graduate was ever sent to the reform school in Utah.
—Utah's Educational Program.

The Church Schools as Architects of Education

By Frank R. Arnold

In the Church schools of Utah lies almost exclusively the one opportunity of the state to educate leaders. The public high schools are devoting themselves mainly to pleasing their constituents. And they think they please them best if they take their children and train them in some gainful occupation. The immediate dollar values of education are what must ever be kept before the mind of the parent. Hence we have automobiles, woodwork, iron work, commerce and agriculture for the boys; sewing and cooking for the girls; and with this as much English as the pupil may be persuaded to take and as much history, science, and language as he feels inclined to pursue. This is the usual drift of high school education, not only in Utah but in surrounding states. It has many excellent features. It neglects no one. The children of every taxpayer can read English and work with their hands, and so a high school education does not require any special mental aptitude and is within the reach of all. The child is perfectly free to follow his own devices in the educational world. If he doesn't like French, he can always drop it; and if algebra is too hard, there is always something easy, for which it may be exchanged. And yet the system sins in leaving too much to the incompetent, immature judgment of the high school student, in allowing him to start many things and abandon them if he doesn't like them, in giving him too narrow view of the world of knowledge, and in giving too little opportunity to the exceptional child, the child who is better endowed mentally than his mates and who is to be one of the leaders of tomorrow.

In the divine scheme of things, some men have received one talent and some, ten. This means that we are not all born with equal mental ability and that you have to have two types of schools. Formerly, these were represented by the classical high school and the technical. But more and more the word classical is becoming odious, and even the word technical has become so incomprehensible to the masses that both words are disappearing from the language of our voters, while the manual training high school is a term that everyone can understand.

It is in the education of the men of ten talents that lies the opportunity of the Church high schools. They must recognize the men of tomorrow, who are to be leaders. These are easy to select. The Church must send a trumpet call to them in this fashion:

"Come to us. We will give you an exceptionally good education. We recognize that the finest products of history, religion, or education are a blend of many obscure and remote influences. And so we shall ask you to study many subjects of which you may not see the immediate use. We may even expect you to study Latin as a basis of the accurate vocabulary which we shall expect of you later; mathematics as a foundation for the technical calculations you may be called upon to do. We may expect you to study history as a training for political life and not as a collection of romantic stories. We expect you to read widely and think deeply and write as creatively as may be expected from your age. We want to have you ready to compete with students of high school age in any part of the world, whether they are fitting for college work at Oxford, Harvard, or Paris. We think that the Church owes you this education, for we know that the state, at present, can educate only the masses, is subservient to the masses, and we do not think the masses want or need this type of education. In return, we expect you to submit to the discipline of education. We are going to tell you what is best for you to study and we are going to give you the best teachers. We are going to employ experts whose opinion you and your parents must respect. These experts are meant to lead you, not to cater to the whims and caprices of you and your parents. When you build a house you employ an architect, and you don't pay him to listen to your advice but to supply you with valuable, expert knowledge. In much the same way the Church into which you were born is going to be the architect of your education. It is going to be an honor to be educated in a Church high school. We are wisely cutting down the number so that we may employ the best teachers and do the best work. The Church, throughout all the coming ages, will need leaders. God has given you the brains, to be some sort of a leader, either as teacher, lawyer, or community director; education must develop these divinely bestowed brains and we offer you something different and better than the city or county high school. It is for you to prove that you are worthy of the attention you are to receive from the greatest teacher in the world, your Church."

Is there need in the state of something better than the usual high school? Three years ago a graduate of a county high school in southern Utah was asked what he had studied, and it came out that he had had no science, except camp cooking

and botany; no languages and no geometry. One wonders what he had been doing during his four years of study. And yet he was naturally an uncommonly bright fellow and longed to study everything. In one of the large towns of Utah a prominent lawyer recently was talking about the education of his two boys in the first year in high school. "I want those boys," said he, "to get good mental discipline, to learn how to study under inspiring teachers, and to fit themselves for college work at Harvard. I knew they couldn't get this at the home high school. There they pay more attention to growing beets than to mathematics. As if a boy in our valley couldn't grow beets without being taught at school! I hated to send the boys away from home, and so I took them to the Church high school and picked out their courses and teachers myself. But even then I didn't get what I wanted. I wish the Church would show us how to run the model high school for exceptionally good students. The Church, in connection with its normal schools, has given us the best grade schools we have ever had because they picked their pupils. Why not go a step further and give us the best high school?"

And then, why not another step! To emphasize further the all-important fact that man shall not live by bread alone, and that life is not made up entirely of gasoline engines and sugar beets, the state needs one or two of the small cultural colleges such as have become the intellectual background of New England and Ohio. The State will never give us a Dartmouth College, nor a Williams, but the Church could. It would take only a few strong teachers to transform the Brigham Young College in Logan and the Dixie Normal in St. George into literary and scientific colleges, the equal of any in the east. Our state universities, all through the west, are too crowded and too worldly to have a distinctly cultural atmosphere and our agricultural colleges are developing the trade school side more rapidly than the college element, so we need the small college to preserve the precious heritage of knowledge which may not have dollars and cents written all over it but which, nevertheless, supplies valuable elements in the development of the finest minds. The life of the small group of choice spirits has ever been superior to that of what Shakespeare calls the "fool multitude." And there is still another step that the Church in Utah alone can take. The Brigham Young University should become one of the famous Church universities of the world, renowned for its school of theology, its courses in comparative religions, its training school for missionaries and other Church workers, as well as being distinguished by the usual scholarly work of a great university. In the course of centuries it should be to the Church of Latter-day Saints what Louvain is to

the Roman Catholics of the world today, and what the Sorbonne was in the Middle Ages. Side by side, in friendly competition with the state schools, the Church schools should do their work, seeking ever to be in the lead in the search for truth and in the training of leaders. The state must ever care for the mass, but the Church must go further and develop the exceptional individual, the man in whom slumbers the energy which is to kindle thousands.

Logan, Utah

Victory

God gave us victory!
 We bless the day.
 But what is victory?
 Brothers, pause and pray
 That this which in our lap is flung
 May be no albatross around us hung.

God gave us victory!
 But do we lust
 To prostitute, debauch,
 Trailing in the dust
 This high reward, ennobling power?
 Aye, tremble lest we smirch the luminous hour.

God gave us victory,
 And victory knows
 Nothing of greed or hate,
 Murderous strife or blows:
 In her fair train, Justice and Right
 Have barred the gates 'gainst Selfishness and Might.

God gave us victory!
 Ours is the trust,
 And unto all mankind,
 Brothers, be ye just.
 Let naught of self intrude or mar;
 Our mercy and our help, come, shower afar.

God gave us victory!
 He armed the right,
 That gray and murky gloom,
 Dappling into light,
 Should flood with glory all the earth
 And to a new-found brotherhood give birth.

God gave us victory!
 With duty plain,
 Let not our petty strifes
 Make sacrifices vain;
 But open wide the doors to Hope and Peace,
 A haven where earth's weary find surcease.

Lloyd Woodruff.

In Memory of Utah's First School Teacher

By Philip L. Orth

Prompted by a desire, that "Service" should be rewarded in a durable manner, Mr. Philip L. Orth and his wife (Sarah Schow Orth) proposed that a Bronze Tablet be erected to the memory of Mrs. Mary Jane Dilworth Hammond. Miss Mary J. Dilworth arrived in Salt Lake Valley with the second company of Pioneers, in September, 1847. And in the following October, she assembled the few children that were with the Pioneers and held school, teaching in a tent. This was the first effort in teaching that is recorded in the Territory of Utah, and was the first stone in the foundation of the present magnificent school system of which Utah is proud.

Miss Dilworth married Elder Francis A. Hammond, and after performing a mission with her husband to the Sandwich Islands, they settled in Huntsville, in 1865, where Elder Hammond was later ordained bishop. She was an active worker, both religiously and in civic affairs in the young ward, holding the office of president of the Relief Society, being the first sister to hold that office in the ward. She died in Huntsville, in 1877, and her body was the first interred in the present cemetery.

The proposition for a monument was presented to Elder David O. McKay, of the Council of the Twelve, who heartily endorsed it, and used his good offices in its promotion. To take charge of the erection of the monument, Bishop Joseph L. Petersen selected as a committee to find a suitable rock, Philip L. Orth, Peter H. Olsen, Jr., and Arthur Grow; and as a committee to prepare the design and inscription, Prest. Thomas E. McKay, Architect S. T. Whitaker, Mrs. Amelia Grow, Philip L. Orth, and Peter M. Jensen. The committee found a rock on the mountain side near the mouth of South Fork canyon, and its condition and dimensions, are as nature designed, unhewn by human hands. It is of sedimentary sandstone formation (probably converted by metamorphic action into a quartzite), eight feet nine inches long, two feet eight inches wide, with an average thickness of ten inches. In contemplating the monument it is wonderful what a beautiful rock it is—the pink color—the smooth surface—the dark vein running through it—and withall without a blemish, check or seam. It is a slab that will endure for ages. It is placed on the school campus in a concrete base, 41 inches by 62 inches, and 3 feet deep, and is

over seven feet above the surface of the lawn. It stands as a token for service. The monument was unveiled at the home-coming celebration, held in Huntsville some three years ago; the late Elder Fletcher B. Hammond, then her oldest living son, was present at the ceremony.

The cut of the monument and the inscription follow:



*In Honor
of
The First School Teacher in Utah
Mrs. Mary Jane Dilworth Hammond
Taught First School in Salt Lake City
October, 1847
Came to Huntsville with her husband
Bishop Francis A. Hammond
1865
Where she resided until her death
1877
Utah's First Free School
was established at Huntsville.*

Huntsville, Utah

Recent Development in the Utah School System

By E. J. Norton, Assistant State Superintendent of Schools

The School Situation in 1913

When the National Education Association came to Utah, in 1913, the school system of the state was noted for many splendid accomplishments. Under the able and distinguished leadership of Superintendent A. C. Nelson, Utah had worked out a most fortunate solution of its rural school problem in the county unit system of organization, as well as in the provision for rural high school districts outside of consolidated county districts. On the county unit plan, seven of the most populous counties had consolidated, and some high school districts were formed in other counties, paving the way for consolidation. The principle of the state's responsibility in education was already established, and a substantial state tax for the support of the common schools was in operation. A state high school system was well worked out, supported in part from a special state tax, and supervised by a high school inspector. The maintenance of the university and the agricultural college was made more secure by the setting aside of a definite proportion of the general state tax for the current expenses of these institutions. Cities of the first and the second class from the beginning of statehood had constituted independent school districts, and had served as a pattern after which county districts were being organized. The progress made in education in the state since 1913 is but a consistent building upon foundations already laid at that time. This can safely be said without in any way undervaluing the remarkable achievements of recent years.

The County Unit Plan and its Advantages

The first great movement after 1913 was the making of the county unit plan mandatory in all the counties. The change was made by the legislature of 1915. This plan of organization is one of the distinctive features of the Utah system. It is essentially a consolidation of administration, although the actual consolidation of schools is a natural result where districts are so situated as to make consolidation practicable. Each county district is organized much like a modern city school district under the control of a district board of education. There are

now thirty-five county school districts in the state. Twenty-four of these are cointensive with the counties and are known by the same names. Four counties are divided into two county districts each, and one county has three such districts.

One of the most important powers of the district board of education is to appoint a superintendent of schools. The office of superintendent, therefore, is practically removed from the influence of party politics, and the way is made clear for the selection of experts as superintendents. While the duties of the superintendent are not defined by law, this officer as the plan works out is the executive of the board. In most cases the district boards have adopted by-laws governing their procedure and giving superintendents responsibilities and powers in keeping with the principles of modern school administration.

Consolidation makes for economy, efficiency, and a richer community life. Local school taxes are equal throughout the district. School opportunities, therefore, do not depend upon the relative wealth of individual communities. Material savings are made in purchasing and distributing supplies. Useless purchases are avoided, better prices are obtained, and schools are more fully supplied with things actually needed. In most districts the salaries and expenses of the five board members amount to considerably less than what was formerly paid to school trustees, and the districts can provide themselves with more adequate and efficient supervision and still realize an immediate net saving in administration expense.

Many consolidated grade schools have been established in rural districts, displacing small mixed schools. In the same way rural high schools have been established. It is difficult to conceive of any other means than consolidation that would unite communities on a plan sufficiently comprehensive and permanent to insure really successful rural high schools. School terms are of uniform length throughout each district. The better supervision has resulted in a better adaptation of courses of study to local needs. Children and parents are more interested in school work. A larger number of children continue throughout the year, resulting in more promotions and less retentions in all grades. In other words, the school is made to reach a larger number of people, and is a potent force in breaking down narrow sectionalism, and encouraging larger citizenship.

The Utah School Program as Established in 1919

Great interest throughout the country is being shown in Utah's program for extending public education. This program is comprised in the school laws passed by the state legislature

in 1919. The laws of most importance pertain to health education, compulsory attendance, part-time schools, Americanization, year-round supervision, and a proposed constitutional amendment permitting a larger state school fund.

The law establishes in the state department a division of health education. It authorizes the appointment of a state director, who has general supervisory control of health education in the state. Local boards have power to provide for health education, not only of school children but of parents and of children of pre-school age. In order that standards may be exacted, a state appropriation is made with which to subsidize the work. A special supplement to the Utah course of study on health education has been issued. Teachers are instructed how to inspect their pupils and detect beginning symptoms of acute health disorders, as well as indications of physical defects and under-nourishment. Remarkable progress in health education has already been made. Reports show that during the present year most of the school children of the state have had physical examinations, the majority of them medical examinations, and many have had professional treatment for remediable defects.

The new state law on compulsory attendance requires that children attend school up to the age of 18, unless they are legally excused to enter employment or for other specific causes. These other causes are: (1) that they had already completed a high school course; (2) that they are taught at home the required number of hours; (3) that they are not in a physical or mental condition to attend school; and (4) that no school is maintained within two and one-half miles of their place of residence and free transportation is not provided. Those who are excused to enter employment are required by law to attend a part-time school for at least 144 hours each year, providing such a school is maintained for them. This far-reaching law gives local boards of education the authority to require that all young people of school age in a district be either in school or properly employed out of school. While the law has resulted in the establishment of part-time schools in practically all of the large centers and short dull season courses in many of the rural districts, the principal effect has been to increase the attendance in regular high schools. The high school enrollment for the year just closed is about forty per cent above the preceding year.

Americanization of Foreigners

For the Americanization of foreigners the 1919 laws authorize the state board of education to appoint a director of Americanization and require that all alien persons in the state

between the ages of sixteen and forty-five years who cannot speak, read, and write English with the ability expected in fifth grade pupils, must attend Americanization classes at least two hundred hours during each school year. In these classes instruction is given in English, in the fundamental principles of the Constitution of the United States, in American history, and in such other subjects bearing upon Americanization as may be determined. This law has been the means of bringing vividly before the people of the state the Americanization problem and has stimulated the work of Americanization to a marked degree.

Year-round Supervision

A special feature of the Utah laws is specific authorization for year-round supervision. The state board for vocational education and local boards of education are given authority to organize for supervising the activities of school children throughout the year, with special attention during the summer months to community life. Under this authorization a number of local boards have already employed supervisors for the summer months to encourage and advise young people in their home and community activities. In this work special effort is made to co-operate with Boy Scout and Camp Fire Girl leaders and with all other organizations promoting wholesome community life among young people.

The Question of Funds

With this unusual school program upon the statutes, Utah gives promise of great educational progress, if the necessary funds can be provided. While special state subsidy is available for most of these new lines of work, the amount is inadequate and the system of financial support is not yet on the right basis. For a number of years Utah has been working along a definite policy to form larger local taxing units and a larger state fund in order to equalize the burden of school taxes and thus give all children in the state a more nearly equal opportunity. Much progress to this end has been made in the rural school consolidation already explained, but still there is great inequality in the per capita assessed valuation in the various county districts. In order to improve this condition, it is necessary to have a larger state tax and a resulting larger per capita distribution of state funds among the districts. This can not be done at present, because of a constitutional limitation to the state school tax. The 1919 legislature, therefore, proposed an amendment to the constitution, which will permit a state tax high enough to give from the state school fund to the local districts twenty-five dollars for each person of

school age. This amount, the legislature thought, would approximate what is required to pay the salaries of teachers and would thus enable the state to take over practically the responsibility of furnishing teachers in the schools, leaving local districts to provide buildings and ordinary maintenance. The amendment will be voted upon in the general election in November, 1920. Sentiment at present seems favorable to its adoption. Such a result is necessary for the complete realization of what the Utah program contemplates.

The Call of the Mountains

Good bye to the world with its wearisome dreams,
I long for the mountains, the canyons, and streams,
The dew of the morning the pine-scented air;
The calm, mystic woodland, at evening so fair.
The bright, laughing stream, as it bubbles along;
The call of the wood-bird, the lark's cheery song;
The flowers on the hillside that gleam in the light;
The awe stirring pall of the bold mountain height.
The fresh-scented fern, neath the green aspen tree;
The call of the squirrel, the hum of the bee;
The cataract's song, as it tumbles and roars;
The joy of the world in the great out-of-doors.
I long to be scaling the high mountain peak;
To roam through the woodland, to drink from the creek;
To rest on the pine's furry needles at night;
And bask in the sheen of the calm morning light.
So, good bye to the world, with its wearisome ways;
I'm off for the hills for a few happy days;
With nature commune in the mountain retreat;
And revel awhile with her music so sweet.

Provo, Utah

Samuel Biddulph

Evening Prayer

O Lord, most merciful, Father of my soul,
I cry to thee;
At eventide, secluded and alone,
I bow the knee.
I've greatly sinned and wandered far afield,
Pray give me rest;
As night comes on I yearn to lay my head
Upon thy breast.
Through this dark night on thee I shall repose,
And to thee cling,
As wanderer finds amid the gath'ring gloom
A mother's wing.
Condone, O Lord, my tardy thought of thee—
I plead for grace!
Help me to live by faith; and, dying, see
Thy blessed face.

Raymond, Alta, Canada

Charles F. Steele

The High Schools of Utah

By Mosiah Hall, B. S., Ph. M., State High School Inspector

Utah believes in education. She believes in it so strongly that she is attempting to provide a high school education for every boy and girl in the state.

Utah's Faith in Education

Utah considers that education is the best investment that can be made; that nothing else promotes so greatly, the happiness of her people and at the same time yields such high dividends on the money invested. She is convinced that a free people must be an educated people; that progress rests upon intelligence and good will; that ignorance is the chief cause of poverty and misery, and the real source of danger to free government.

Utah has demonstrated her belief in education through providing an admirable system of support for her schools, and in the adoption of the most approved methods of organization and control.

Support of Schools

Ample support and thorough-going organization are the chief elements upon which success is based in any school system. Utah has set herself the task of providing, through state aid, approximately one-half the revenue required for elementary and secondary education. A constitutional amendment is to be voted on next November which provides that a state fund equal to \$25 per capita of the school population from 6 to 18 years of age shall be provided by the state. In addition to this, a state tax for the aid of high schools yields about \$15 per capita for each student in attendance in high school. Before any high school can share in the distribution of the high school fund, it must meet certain standards set up by the state board of education. Among these are (1) a school year of thirty-six weeks including holidays, (2) a satisfactory course of study, (3) ample equipment for the courses offered, and (4) a professionally trained corps of teachers. A state high school inspector is charged with the responsibility of seeing that these provisions are carried out.

Organization and Control

Utah has probably the most thoroughly organized system of schools among the states of the Union. All of her schools are embraced within 40 school units, 5 city systems, and 35 rural districts which coincide in general with the county boundaries. Over each rural district is a board of five members elected by the people and empowered by law to administer the schools of its respective district. Under this most efficient system, the schools have made marvelous progress. Most of the one and two-roomed schools have been abandoned and modern, graded schools taken their places. Within each district unit, school taxes are equalized, transportation of pupils to convenient centers is provided, high school centers established, and every other reasonable effort made to provide equal school advantages for all children within the district.

Recent School Legislation

The state legislature of 1919 enacted into a law a far-reaching program of education. Among the measures passed was a provision for part-time compulsory attendance up to 18 years of age, and one providing for all-year-round supervision of health, civic and vocational activities.

Growth of High Schools

Under consolidation, and stimulated by these admirable laws, the growth of high schools has been remarkable. During the past half-dozen years, attendance has increased 100 per cent, and school buildings and equipment have been taxed beyond their capacity to care for the enlarged enrollment. The part-time compulsory attendance law is responsible for an added enrollment of approximately 40 per cent during the present year and bids fair to become a full-time compulsory law. More than 14,000 students are enrolled in the state high schools this year and about one-third as many in the private schools of secondary grade. Statistics are not yet available, but it is probable that not more than from 5 to 8 per cent of the boys and girls in the state between 14 and 18 years of age have not been enrolled sometime during the year, either in full-time or part-time schools. Indeed, there are six or eight districts in which the enrollment of the total school population has reached above 98 per cent. It may be impossible for all the other districts to reach the high standard attained by the few, but it is the fixed determination of the school officials of the state to approximate as nearly as may be, this splendid record.

Utah, the Pioneer State

By Eunice Wattis Bowman

Oh Utah! Proud State on the old Wasatch crest,
Of all your fair sisters, your name we love best.
You cradled us close in your rugged old arms,
No State in the Union for us has such charms.
Your snow-covered peaks, and the tang of your brine,
Round the hearts of your children your memories twine.
Your fresh, bracing air, and your skies, blue and clear,
Give strength for life's battles, Dear old Pioneer!

What wonderful change has come since the age
When valley and hill grew purple-green sage;
To East and to West you extended your hands
And gathered your children from far away lands;
Now, your God-fearing sons in prosperity dwell,
In homes whose foundation their Fathers laid well,
Your fertile, green fields, then so thirsty and drear,
Give wealth in abundance, Strong old Pioneer!

Our sturdy forefathers, with courage and zest,
Bridged over the gap 'twixt the East and the West.
They saw the sun set on your grand, old Salt Lake,
And vowed that a home in your valleys they'd make;
Then harnessed your rivers with infinite pains,
And caused your cool waters to flow o'er your plains.
Those clear, trickling streams, on your desert so drear,
They made a new era, Brave old Pioneer!

The snow which in winter your canyons doth fill
In summer gives water, your acres to till.
To save and control it, those Pilgrims did vow,
And victory was won by the sweat of their brow.
Through courage and faith of that resolute band
Irrigation's rich gift you bestowed on the land;
You struggled with poverty many a year
But won the hard battle, Dear old Pioneer!

When first they saw grain o'er your thirsty soil wave,
What courage and hope to your people it gave!
When crickets crept over those fields like a flame,
To save you from famine, the hungry gulls came;
Your children were fed, as with manna of old
By the fair sego lily with calyx of gold;
Now sea-gull and flower alike you hold dear.
And both you have honored, Dear old Pioneer!

Though great were the hardships your desert sons knew,—
 As sands of the sea shore in numbers they grew,—
 No hardship or hunger your spirit could quell;
 Your emblem, The Beehive, has fitted you well.
 Your part in life's conflicts you valiantly bear;
 In works of the nation you do your full share.
 At call of your country, your sons brave and dear
 Have gone to defend her, Grand old Pioneer!

O Utah, by birth or adoption our home!—
 Though far from your shelter your children may roam.
 As life's twilight gathers each fond heart will yearn
 Again to your valleys and hills to return.
 The last journey ended and spirits set free,
 O, gather us back to your great inland sea;
 The breeze softly rippling its waves, we shall hear,
 Asleep 'midst your mountains, Dear old Pioneer!
Ogden, Utah

Just Boys

Boys are just boys, so what's the use of trying
 To make them else? And, I tell you besides,
 I like the chap inclined oftentimes to tying
 Your apron strings to chair backs and who hides
 To wait the moment when you shall discover
 You're tethered fast as you attempt to 'rise.
 Just take the prank as heartsome fun, and smother
 All irritation, strive to realize
 That boys are boys and youth's the time for playing,
 Such boys will some day keep the old world running,—
 Yes, that is what I mean, just what I'm saying.
 No sissy ever made things 'live and humming.

Give me the boy who's always up and moving,
 Who will not take another fellow's slur;
 Who bares his muscle to the other's proving,
 And sets the matter straight with tensive whir.
 What matter if he shouts while you are napping,
 And sings and clogs outside your chamber door,
 And even starts his knuckles loudly rapping?
 Forget not, he's a boy and nothing more.
 Remember, too, that boys are men in making,
 Worth-while ones, filled with force that must be spent,
 And you all will more interest be taking
 To help them keep their heritage, God sent.

Grace Ingles Frost

The Relationship of Poetry and Art to Education

By Alfred Lambourne

The subject upon which we have been asked to write, "The Relationship of Poetry and Art to Education," appears to be, at first thought, a simple one, but becomes more complex upon consideration. What is the place of poetry and art in education? That, perhaps, had been the better mode of asking the question. For, let us consider: both poetry and art are a *part* of education. Yet, if we wish to keep to the original subject, the relationship is that of sister or brother, according as we may symbolize the sex of the sciences and the arts, to those other sciences and arts which, combined, *are* education. We will not cavil upon definitions. In our question, poetry is the skilled and rythmical placing of words to conduce both greatest beauty and power of expression; and, by art we mean the achievements of the painter, the sculptor and the architect. The labors of the poet and the artist, then, what part do they accomplish, separately or in the use of the educator; in the education of the individual or of the masses, and in shaping the destinies of the state, the nation? In these few paragraphs it is our intention to refer to two distinct teachers, the individual, and the great educator—Nature. Nature, the true teacher of the poet and the artist, the fountain of inspiration at which all may drink!

Poetry and art? The poetry of nature and the art of man! There is a poetry of nature that appeals even to the savage as well as to the most cultured races of mankind. It is the poetry that is felt in the millions of hearts, it inspires the exquisite words, now of the plowman of Ayr, the humble dweller in Grasmere Vale, the lordly hall of Newstead, he who dwelt in a cottage at Stratford-on-Avon, and the one who was a blind beggar on the Isle of Chios in the Aegean sea, we mean a Burns, a Wordsworth, a Byron, a Shakespeare and a Homer; and a poetry that inspired the art of a Constable or a Turner. Yes, of a Titian, a Raffaello, or a Michael Angelo; or, farther away from us, the work of an Appelles, a Zeuxis or a Phidias. We mean the poetry of nature which includes the life of man, and, the other which is developed from within—that which goes to the highest education, to the development of the highest civilization.

"The arts which flourish," says Francis Bacon, the great

English philosopher and essayist, "when virtue is in the ascendant, are military; when virtue is in state, are liberal, and when virtue is in decline, are voluptuous." But the art of the poet flourishes in all three stages of the state, and either guides or reflects them. Queen Elizabeth, and the supreme dramatist were contemporary; and in art, did not Phidias and Pericles flourish at the same period, as did Apelles and Alexander? But there were both poets and artists who acted their parts as educators, in keeping with their times in all nations, ancient and modern. Read the poets, look upon the works of the artists of any country, and we learn thereby not only their history, but also their height of education and civilization.

"Give me the writing of the nation's songs, and I care not who makes its laws!" The exultation of the poet was justified. And yet, poetry may be said to work in harmony with law, in the highest of education.

Perhaps it is not to make too far a claim, that it was the poetry, the songs, the word of mouth, of the skalds and bards that, in the morning twilight of each nation, wrote its name the brightest in civilization, heralded the splendors of its coming day. And were not the great Grecian and Roman poets the educators of their time? We will go farther, the words poet and prophet are synonyms. In them we have the poet-teachers, the prophets of Holy Writ.

The part which is acted by the poet, his place in the scheme of human advancement, is a dual one. He, more than any other is a product and reflex of his time, and yet he is a teacher—an effect and yet a cause. The Catholic Dante, and the Puritan Milton most certainly were the results of two intense and extended theological movements in their day; and yet, in their famous poems, "The Divine Comedy" of Dante, and the "Paradise Lost" and the "Paradise Regained" of Milton, we are shown how they became the two great religious teachers, not only of their respective faiths, to the churches that created them as it were, but also teachers and refiners to the world. The labors of the poets tend to purify, make more beautiful, to spiritualize the material conceptions of primitive faith. Thus they become the teachers of the most exalted ideals; the seers of perfections that have been, the perfections that are, and the perfections that are to come. That is, the true poet perceives and teaches the physical beauty by which he is surrounded, and he comprehends the intellectual, and feels the spiritual and his highest teachings are of these.

The masters of phrenology have divided the human brain into groups—the perceptive, the reflective, the animal, or selfish, etc. That group of organs which goes to the making of

poets and artists is styled the self-perfecting group, among which are ideality and sublimity, and the group, as its name implies, is secondary in spiritual uplift only to the religious group, and refines and gives grandeur even to that group, as it also does to all of the others of the brain. Our inference is obvious. The true poet is among the greatest of teachers. Without the aid of the poet, without his inspiration, the education of the world were dull and commonplace, devoid of the sweetest and most ennobling attribute of spiritual and physical perception. The merely intellectual cannot reach the topmost heights, the poetic imagination is also necessary. Was there a greater poet than Christ? His parables are also poems. They have taken an exalted part in the education of mankind.

Poetry is a most insistent teacher. It will not be gainsaid. The poem impresses itself upon the mind. It is remembered when the prose is not assimilated, or when forgotten. Take, for instance, the poetry and prose in the work of Walter Scott. Both the poems and the novels of the famous writer abound in vivid descriptions of natural scenery. They are found in the romantic poems, "Lay of the Last Minstrel," "Marmion," and "The Lady of the Lake." But there are also prose descriptions in the "Waverleys." Yet who can repeat the famous paragraphs describing the oak forest which opens the novel of "Ivanhoe," or those of the storm on the coast in the "Antiquary," or those it pictures in Loch Lomond, in "Rob Roy"? The descriptions in verse, however, of Melrose Abbey, Norman Castle, and of Ellen's Isle on Loch Katrine, are repeated by thousands of students and numberless admirers of the Scottish bard. The inference, again, is not to be missed. And one might cite endless modern instances. Even in these busy days, this age of scientific and mechanical progress, the words of the poet sink into the heart and echo in the brain, and poetry becomes a might in education. Tell us, is there not one popular poem that stands out as a great educator? One poem that has affected the thought and lives of millions of souls? We mean Gray's "Elegy Written in a Country Church-yard."

No! Not any age of war, of finance, of electricity, of iron, of steel or concrete, can eliminate the poet as an educator, or eliminate poetry from education. Poetry is elemental, the poetic feeling has a fixed place in nature and in the human being. It is found in primitive man as well as in the most civilized and intellectual modern. It is of the highest importance in education.

To come to the question of art:

Art, has not the chance of reaching the many that poetry has. There are thousands—nay, tens or even hundreds of thousands of homes in which

there is a well-selected library of books, giving a perfect conception of the life-work of the most eminent authors of all ages, of all countries, in which there may not be a single work of art that would give an adequate conception of even one great artist of even the present age. To get the same knowledge of art, it would be necessary for the possessor of such a library to visit the art centers—the many galleries of France, England, Italy, and Germany; and even then, under ordinary circumstances, the knowledge of art obtained by him would be but fragmentary, compared with the lasting impressions made by the calm and deliberate reading of authors year after year at home.

Early impressions influence us through life, and here the poet and the artist may be said to stand equal. Youth is the age of poetical impressions, but the young are also fond of pictures. The means to gratify both passions are generally near at hand, though not in equal proportions. The book of poetry is easily reached; the good work of art not so much so. It naturally follows that literature is better understood by the young than is art, that the poet is nearer to the hearts of the people than is the artist. In the seclusion of the library, or by the winter fireside, we can commune with the spirit of the poet, while the very nature of the work done by the artist debars us from him.

Hence, art cannot become so great a teacher as poetry. We mean in the education of the masses.

This is true of the work of the educator in the school, the academy, or the college. Therefore, the relationship of art to education is not so close as is the relationship of poetry to education. The educator in the school, or the university, is generally handicapped by the necessity of teaching the pupil in the realms of art from translations—engravings, or photographs, of the work of art, whose lesson she wishes to convey, or whose mastery he wishes to point out. We are referring now, of course, to the American teacher, and in the smaller cities.

The reader's pardon is asked for our treating our subject in so free a manner: "The Relationship of Poetry and Art to Education;" we wander somewhat from the letter of the law, but hope to be with it in spirit. The poet and the artist do their work, which yet is to become universal in its application, in a sort of aloofness. The actual work is done more or less in solitude, in isolation. They educate, not like the professional educator, in contact with those whom they instruct, but the better the work, the farther away they are from the student in person, yet that work lends itself to the labor of the academic educator. Let us think of Thomas Hood upon his sick-bed; Robert Burns, in the savage pride of his poverty; of Dante, in his exile; Tasso, in prison, and Milton, in his seclusion of blindness. These men were educators. The poet and the artist take their place as educators of the educators. The recluse, J. M. W. Turner, the world's greatest landscape painter, what an educator was he; what hitherto uncomprehended beauties did he not point out, from his dingy, unvisited home in Chelsea, in the physical world! What educators were the

artists upon the subject of the divine beauty of the human body! Titian, Correggio, Veronese! Sometimes the artist, as well as the poet, becomes a moralist, or even a preacher, as well as an educator. Then, what a great educator was Albrecht Durer! What a great educator was Holbein who painted the wonderful series of pictures, "The Dance of Death." The educators in the academies, the colleges, and universities, the teachers of algebra, chemistry, geology, botany, mineralogy, geometry, astronomy—of all the sciences, they are cognizant of the necessity of knowledge of poetry and art to complete the circle of human comprehension. The theology that omits poetry and art—beauty, is at fault. Beauty is the highest expression of the Divine. It is the dream of the poet and the artist, the dream which, in his labor, he endeavors to make a reality. He is the educator who desires to educate all humanity to the perception of beauty. Remove the perception of beauty from the human being, and we have the cynic, the dullard or the brute. The relationship of poetry and art to education, then, is to complete, in combination with religion, the education of the educators!

From its poetry and its art the history of a nation may be conceived. Not the sequence of events, the names of chiefs, or kings or battles, this event or that, but the history of ideals, the heart of the nation, which, after all, is the true history. The development of the Ideals of Europe is as important to know as the "Intellectual Development of Europe." And then we shall meet as educators, the artist and the poet. In the sherds of pottery, from a cliff-dwelling, we shall trace the artist as educator, as well as in the galleries of Florence, Paris, or Rome, and the primitive poet was an educator of the heart and soul, as well as the most famous one of our day.

Education! What is Education? A correlation of emotions and experiences, we take it, as well as a knowledge of knowledge. The artist and the poet deal in these things which cannot be tabulated or classified. They put into a knowledge of facts, the breath of life.

The poet gives to airy writings a local habitation and a name, but he also educates deep into the soul. "Art covers the earth with palaces, carves the statue, covers the wall with glorious paintings, and keeps before our eyes the features of beloved ones gone." The artist and the poet educate while they make us feel. Over the gulf of the centuries comes to us the words of the psalmist, the Song of Songs, and the majestic lines of Homer! But the living artist still educates to make us see the beauteous wonders of creation; and the poet still enters the soul of the shepherd upon the hills, the plowman in the vales. The beauties of poetry and art, like those of nature, renew themselves

through the ages. Their creation by the poet and the artist, their comprehension by the people, is the standard of their education. It is not in the admiration alone of the poetry and art of the past, that even the poetic and artistic knowledge of man consists, it is in the education, the directing of the living fire. To make perfect with beauty the circle of human knowledge, is the relationship of poetry and art to education.

The Sea Gull

Here's to the Sea Gull, that very plain bird.
 For the story told, my heart has stirred.
 I was told of "the days of forty-eight"
 When the locusts came that the Sea Gulls ate,
 When the Pioneer was grieving so
 At the fate he feared, with his head hung low,
 When the loyal wife, with many a care,
 Found comfort in her silent prayer.

The locusts moving towards the grain,
 The Pioneer thought, my work is vain;
 The praying wife, in her belief,
 Felt they would have a sure relief.
 Then the Sea Gulls 'rose from the Great Salt Lake,
 Flew to the east their fast to break;
 The swarms of locusts, that the Pioneers feared,
 Soon from the lands had disappeared.

Is it any wonder, that the Pioneers say,
 "The Sea Gulls saved, for us, the day"?
 The monument, to the Sea Gull raised,
 Shows how the Pioneer has praised.
 How gratitude lived in his heart,
 Exemplified in this work of art.
 So again, we toast, to a bird thought dull—
 The "Mormon's" friend, a plain *Sea Gull*.

San Francisco, Cal.

W. W. Cooley



Top: Laddie. Bottom, Fleete

A Summer Outing and What Came of it

A Story for boys, with some Observations Which May be of Interest to Men

By Hon. Anthony W. Ivins

Chapter II

"Forests were ever the cradles of men;
Manhood is born of a kinship with trees.
O, do you wonder that stalwarts return
Yearly to hark to the listening oaks?
'Tis for the brave days of old that they yearn:
These are the splendors the hunter invokes."

It was the first week in September. In the Southland, at this season of the year, nature is at her best. Just a tinge of autumn in the leaves, the flowers passing from perfection of bloom to seed, the gathering of nature's harvest.

Preparations for the outing were completed, and Frank Anderson and George Reasoner were ready to start into the mountains.

The outfit consisted of the usual personal effects, food, clothing, etc.; two folding cots, with warm blankets, for it will be cold in the sierra, a small tent of ten-ounce duck, two 30-30 Winchester rifles, a shot gun, plenty of ammunition, split bamboo fishing rods, automatic reels, silk lines, leaders, and a large assortment of artificial flies; hobbles and bells for the horses, chains for the dogs, pick, shovel and ax; cooking utensils, dishes, and an assortment of books.

All of this was loaded on a white top to which a medium span of horses was hitched, while a third horse, with a saddle on, was tied behind, and an extra saddle was lashed on the pack, to be used on one of the team horses, when the two men wished to ride together.

Three dogs watched every movement while preparations for the start were being made: Fleete, a liver and white Pointer, eager, alert, her finely chiseled head and symmetrical body, the product of generations of careful breeding, showed great animation; Trailer, a spotted hound, with grave face and half closed eyes, appeared to pay little attention to his surroundings, but a close observer would note that nothing escaped him, it was dignity and not indifference which restrained him. The third dog was entirely different from his companions: they were both spotted, he was brown with regular white markings

on his neck and breast; their hair was short and smooth, his long and shaggy; their heads were long with massive jaws, and square nose, his broad between the ears and pointed at the nose; their ears were long and broad, his erect, with the ends slightly pendant. He was Laddie, the Scotch collie. Intelligent, alert, docile, but courageous and watchful, the soul of devotion and honor, he would never assume that which is not his own nor fail you in an emergency.

The first five miles of the journey, across a comparatively level plain, was devoid of interest. The mountain, as Frank had said, was just a blue mass of rocks and earth. As they drew nearer its aspect gradually changed; new forms appeared, the smooth outline became rugged, and what in the distance appeared to have been small bushes gradually developed into forests of pine and cedar.

The face of the mountain was rough, with no place where ascent appeared to be possible, but the road suddenly turned into a canyon, entirely invisible from the distance, and the long climb toward the summit began. Up, up they went, the road winding along the canyon side, here crossing a narrow culvert over a ravine, there cut through solid rock around a perpendicular cliff, with barely room for the wagon to pass, and again through the back-bone of an obtrusive ridge, but always up, up.

At intervals the road had been widened making it possible for two wagons to pass. On one of these, George turned out and stopped. As he did so a team came round a bend above them and slowly down the road. Three span of horses were attached to two wagons on which four thousand feet of lumber was piled. The driver, a mere boy, sat upon the front load, which was the larger, carefully manipulating both the lines and brake, as the wagons rocked and swayed over the dangerous road. A cheery "hello" greeted the friends as the wagons rattled on down the canyon, two single teams, with lighter loads, following after.

"I would not have thought it possible," said Frank, "for loaded teams to pass over these roads either up or down, but those boys appeared to be quite at home."

"Yes, they are mountain boys," replied his companion, "accustomed to the dangers and hardships of frontier life, they do not know what fear is, and you will become better acquainted with them before we return."

"How magnificent!" Exclaimed Frank. They were nearing the summit and the sides of the mountain were covered with giant pines. On the South, perpendicular cliffs shot their pinnacles heavenward, great boulders were scattered over the mountain side, in the shade of which beds of vari-colored flowers blended with the eternal green of the trees, among the leaves

of which a tint of yellow was beginning to show; harbinger of the autumn frost which was soon to come.

After reaching the summit, the descent to the West was gradual. They had proceeded but a short distance when the sound of a steam whistle roused Frank from his reverie. "What is it?" he asked. "I did not expect to find a steam engine in this remote region."

"It is at the saw mill which supplies the settlers in the valleys below with lumber," replied his companion.

As they neared the mill, a four-horse team came out from a side canyon, drawing a wagon unlike any that Frank had ever before seen. The wheels were low and massive, and there were no standards on the heavy bolsters, but notwithstanding this fact, a tremendous log rode steadily on them, the driver sitting on its top.

"How did they manage to get that log on the wagon?" exclaimed Frank. "It must weigh tons."

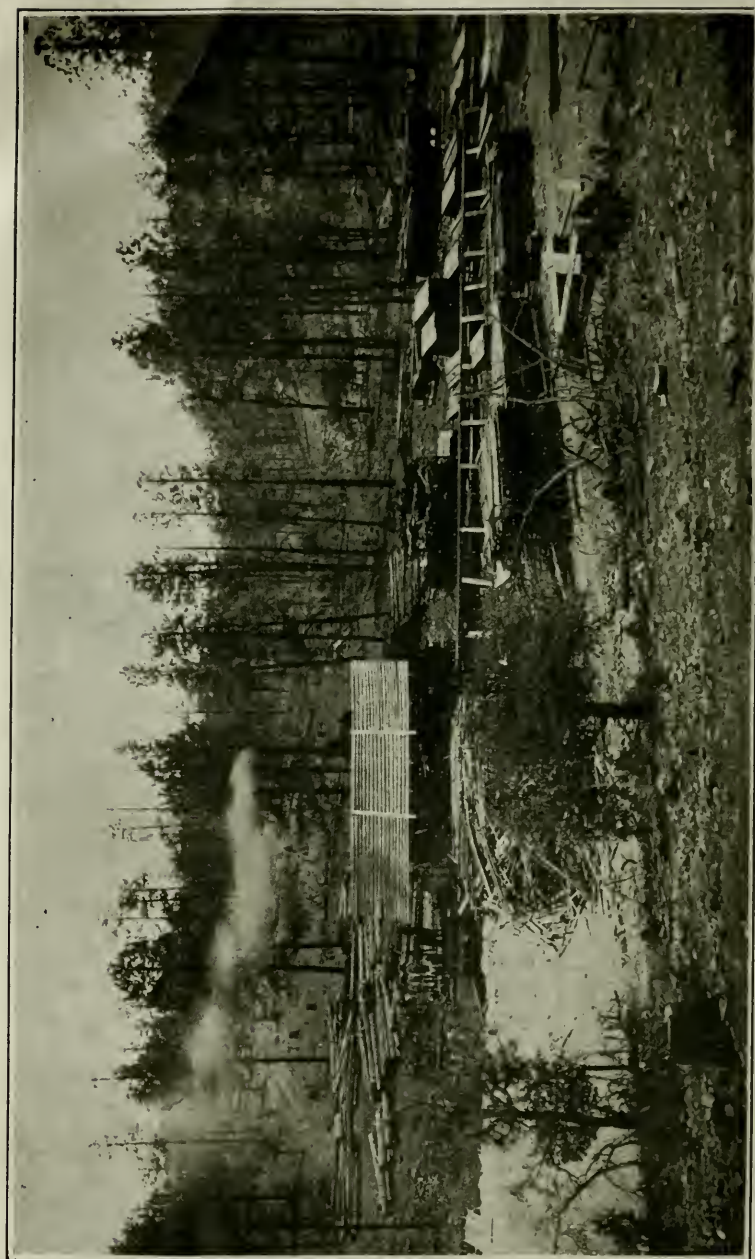
"It does," said George, "and was loaded by the man who drives the team, you will see him unload it when we reach the mill. He is a logger by occupation, and handles these mammoth trees with as much ease as the teamster who furnishes you your coal does his scoop and chutes. The logs, after being cut, are sawed into the desired lengths, the logger drives his team to where they lie, on the mountain side, adjusts skids to his wagon, which is called a logging truck, attaches a chain, which has been wound around the log, to the reach, and to the other end of the chain hitches his team; as the horses pull, the log is rolled slowly up the skids onto the truck, where it is held in place by blocks placed on the bolsters. In this way a single man will load the largest log in the forest."

The mill was in full operation. On the sloping side of the hill a great pile of logs was constantly being added to by teams which came with loads, and after having deposited them, moved slowly back up the slopes and canyons for others.

A single man, with a cant-hook, moved the huge tree trunks to the carriage, they were quickly placed in position, the sawyer stood at his post, the ratchet tender moved the ratchet to the desired width and thickness, with a bewildering whir-r-r-r- the saw passed through the log, the off bearers rolled away the planks and boards as they fell upon the truck, and what a few moments before had been but an unwieldy tree trunk was ready to go into the habitation of man, the frame of a ship, or to support the bands of steel which bear the commerce of nations.

It was all new to Frank; he had never before been in a lumbering camp, and was intensely interested in what he saw.

The whistle blew, the mill stopped, the logging teams were fed grain and turned out to graze until morning, and the men



THE SAW MILL

gathered for the evening meal, of which the visitors were invited to partake.

They were a stalwart lot, those men of the woods; rough in appearance and garb, but companionable, modest and sensitive, unobtrusive, but surprisingly well informed when engaged in conversation, obviously men to whom the world and its affairs were not strangers.

The beds had been made up for the night, the moon shone brightly, the rare atmosphere was laden with that peculiar aroma of balsam and pine which pervades the saw mill. Frank Anderson was to pass his first night on a camp-bed in the Sierra.

"It has been a delightful day," he said. "The canyon, the cliffs, the trees, the flowers, but more than all the boy on that load of lumber, and these men here at the mill, they have all impressed me deeply. Do you know, before I left home I had thought of the people who live away from the great centers of trade and commerce as of very little consequence. The great cities had been my world; their captains of industry, my ideal. I am astonished that these men discuss with intelligence, not only the things which belong to their own environment, but with a perfect understanding, the commerce, politics, and religion of the world. My ideals are already beginning to be shattered."

"They are all worthy of our admiration, provided each is true to the trust reposed in him," replied George. "Governments must exist for the protection of society. There must be legislators to frame the laws, and capable men to execute them. Great financiers are necessary to transact the world's business, but you must not overlook the fact that these men of the mountains and plains, these men who toil, who take the rough elements as they are found in nature and convert them into that which man requires,—these men from the workshops, the mills, and the farms, have in them the elements for the making of legislators, executors of the law, and financiers. They do the world's work, they fight the world's battles; so long as we have them with us we are safe. Is it not possible that it was the backwoods which gave Lincoln the character that made him the greatest man of his time? The struggles of early life which gave us Garfield? Life on the farm which laid the foundation for the conquests of Grant? and the part he took in the winning of the West which made Roosevelt loved and trusted by the American people? Goldsmith was right when he said:

"Princes or kings may flourish or may fade,
A breath may make them, as a breath hath made,
But a bold peasantry, a country's pride,
If once destroyed can never be supplied."

The dogs barked, the belated cows came lowing home to their calves, the fires gradually died out, the sound of human voices ceased, the camp was asleep; and as he slept, Frank Anderson dreamed of other pine clad hills, of lowing herds and bleating flocks, of peculiar ships, on whose decks were crowded ranks of fair-haired, bearded men with the lust of conquest in their hearts. Unconsciously, environment had awakened within him the spirit of the past. The voice of his ancestors was calling, there was something within him which responded to the call; he had been born to a new life.

(To be Continued)



Trailer

Time

Time is a most valuable asset. We cannot afford to kill it. Each has a mission to perform that no one else can fill, with just enough time allotted to complete it.

Our Maker will hold us accountable for this precious allotment of time. John the Revelator says that we will all stand before God and be judged according to our works. How will I feel, when my time comes to stand up and face my Maker and be told, "Make an accounting of your time"?

I cannot deceive anyone, my record is there. If my life be one of selfish, personal aggrandizement and seeking pleasure in self indulgences, what a terrible regret I would have. How desirous would I be to have the rocks from the mountains bury me up so I could not face my Maker. But I cannot get away.

If I get a good place, it will depend upon what *I* give to the world and not what I get out of the world.

The life of President Joseph F. Smith was a model of service devoted to his Maker and to his brother.

We can also make our lives sublime by doing good works daily.

Joseph S. Peery

Educational Preparedness

By Dr. Joseph M. Tanner

All thoughtful people are practically unanimous in the belief that the great World War has brought to us new world problems. Just what these problems will end in, we are not by any means agreed.

Some changes are reasonably certain, and changes that are coming over the world will require new methods and new aims in education.

In the first place, there will come great problems of readjustment, social and economic. It will not be easy to change the great onward movements of humanity. They will have to be halted by their own misfortunes and calamities. We have, for example, built up an enormous middle-class, standing today between the producer and the consumer. This class is becoming an enormous burden upon both, and must meet readjustment. To meet this question a new change is involved, and the schools should prepare the way for retreat when it is called.

Of this great superstructure, the middle-class is in danger of being toppled over. What means are we taking to bring those who have rushed into it back into an industrial life, without endangering our whole structure? Shall we wait until the calamity overtakes us and then wonder what shall be done, or shall we begin an educational system to prepare hundreds of thousands of men and women to take hold of new industrial and economical lives from the standpoint of the new conditions that shall arise? There is no mistaking the fact that we have been needing industrial life, especially the farm.

Our agricultural colleges have accomplished a great work. Their experiments have been helpful to millions, but it must be confessed that its graduates have too frequently sought the office, and have actually shunned the work for which they were primarily educated.

Schools must grapple with the ambitions of life, not only encouraging century worn ambitions, but they must create new ones, ambitions to work, ambitions to produce, ambitions to fulfil God's sacred law to earn bread by the sweat of the brow.

Training schools are imperative, but manual labor has been too narrow. It should be found more universal in the night

school, as well as they day school; it should include men from twenty to forty years, as well as youths from twelve to eighteen.

We are sure to have a practically new political economy. The old will not answer the purpose of the new age, and something should be done to connect the theory of our educational system with the practice of life.

Labor and capital must reach some new adjustment, even though it come through some sort of a smash-up. We need, therefore, men of vision who realize that "coming events cast their shadows before."

This is a commercial age, commercialism is everywhere rampant. A dollar has grown too much to be a universal standard of measure. The world today needs, more than anything else, some system of ethics. Those who believe in the Bible will find its teachings in the school most helpful. Our magazines today are filled with articles that encourage the so-called "success." They point to successful men and successful undertakings, but they measure in terms of a dollar.

We must cease to make a mad rush for money, or we shall land in social, industrial or religious cataclysm. We are practically all agreed that something serious is going to happen. If it does, we shall need leadership to bring us back into a better organized life.

The great educators of the day may ask themselves whether their systems of education have not failed, in a large measure, from the fact that they have been Godless.

In the 80's a great philosopher, Herbert Spencer, visited this country. He pointed out the dangers to our republic, and in turn was asked whether he did not believe that these dangers would be overcome by education. His immediate reply was that it was not a matter of education, but a matter of morals.

In the new educational systems the foremost leaders will be those who discover, or bring into use, the best methods of religious instruction to our youths. Every teacher may well put on a mantle of religion. His calling is holy, and he should feel that the redeeming power of an over-ruling Providence is necessary for our recovery. It is very doubtful if we shall be able to avert the dangers which threaten us. Revolutions, anarchy, and confusion, may hold the stage for a time.

The great question before us is whether anyone shall be able to begin, intelligently or efficiently, the work of reconstruction. Our faces should be turned to the future, and we should be hopeful, but we should not deceive ourselves.

Teaching as a Vocation

By Milton Bennion, Dean School of Education, University of Utah

The usefulness and happiness of each member of society depend in large measure upon his ability to do his part in the world's work. Modern civilization makes necessary many forms of specialized service; each one of these varieties of service is a vocation. While a vocation is usually a means of making a living, this is neither its universal nor its primary purpose. A person of independent income is not exempt from the obligation to qualify for and to practice a vocation. He owes it to society to do so; and, furthermore, it is necessary to his own complete happiness. This applies to women as well as to men.

Choice of a vocation should be made sometime during the period of youth, and preferably in time to give direction and definiteness to one's studies and activities. In choosing a vocation a young person should consider the social needs of the present and the near future, and also his own native endowments, present attainments, and future possibilities.

One of the most pressing social needs of the present and the future is a body of capable, well-trained, professional teachers. This public demand calls for the best effort of the most highly endowed youths now graduating from high school. But to be a successful teacher one must have a "teaching personality." Prominent characteristics of this type of personality are: Ability to understand and sympathize with other people, especially with young people; a strong, positive character, devoted to high ideals, personal and social; a clear, logical intellect, with power of ready, clear, and concise expression; good health and willingness to work. These endowments must have a foundation in the native tendencies of the individual, but in their developed form they are in large measure acquired. Are they not qualities worth acquiring? And are they not valuable assets in any vocation?

The ranks of professional teachers throughout the United States have been greatly depleted in recent years, due in large measure to the relatively low salaries paid to teachers. The increased cost of living and the slow adjustment of public business to new conditions have compelled many teachers, especially those with dependents, to seek other employment. Some, too, were attracted to business by the unusual opportunities for

money making in industries in recent times of abnormal financial prosperity. Readjustments are, however, being made whereby teachers will be paid salaries comparable to fixed annual salaries paid other trained workers. A number of school districts in Utah have adopted salary schedules that provide minimum salaries for beginning teachers for nine months' service as follows: graduates of a two-year normal course, \$1,000; graduates of a four-year course leading to baccalaureate degree and high school diploma, \$1,300. The former advances to a maximum of \$1,600, and the latter, to \$1,900. In Salt Lake City the maximum for high school teachers goes up to \$2,400; elementary school principals, to \$3,000; and high school principals, to more than \$4,000; the superintendent of schools, \$6,000.

A recent N. E. A. bulletin announces the following maximum salaries:

Bayonne, N. J. elementary school, \$2,100; high school, \$3,200.
Bridgeport, Conn. elementary school, \$1,800; high school, \$2,700.
Columbus, Ohio elementary school, \$2,050; high school, \$2,875.
Lakewood, Ohio elementary school, \$2,000; high school, \$3,000.
Newark, N. J. elementary school, \$1,900; high school, \$3,200.
New Rochelle, N. Y. elementary school, \$2,100; high school, \$3,000.
Newtonville, Mass. elementary school, \$1,800; high school, \$3,000.
White Plains, N. Y. elementary school, \$2,000; high school, \$2,800.

These figures are given to show the improvement already made in salaries for teachers, and as indicating the standards which must be followed wherever the people wish to retain competent teachers. The figures are not meant to induce young people to qualify for teaching primarily for the salaries paid. A vocation that has no rewards other than financial is not worth choosing. Money is valuable only as a means of exchange and there are things of great value that money cannot buy. Teaching offers among its rewards some of these non-purchasable values; *e. g.*, the pleasure of association with aspiring minds, buoyant with faith and optimism; daily work that keeps one in constant touch with the highest ideals of the race as expressed in history and literature, arts and sciences, philosophy and religion. From these sources the teacher draws the materials of classroom instruction. More important still are the opportunities for exercise of personal influence on minds yet plastic and responsive to ideals. The teacher with strong, well developed "teaching personality" has one of the greatest opportunities in the world to count for something in determining future destinies. The exercise of this influence frequently leads to establishment of personal relationships that are made possible in no other way. These are some of the real satisfactions of life, which the sordidly rich ultimately crave in vain.

Teaching is an especially attractive vocation for women.

Most women readily understand and sympathize with children. The course of professional preparation for teaching is in line with the development of woman's native instincts and is an excellent preparation for the duties that ultimately befall the majority of women.

In the field of primary education in America men have ceased to compete with women. This is in recognition of their superior ability in managing young children. The instruction of older children and youths should not, however, be left to women alone. This business is equally a man's job—a job big enough for any man who is in intelligence and sympathy big enough to fill it. Young people need the personal influence and guidance of both men and women.

The great value and general need of teaching ability in the community has received emphasis in the L. D. S. Church by the establishment of teacher-training classes in every community. This is to train skilled workers in the Church organizations. The L. D. S. schools are also making the training of teachers a primary aim. The Dixie Normal College at St. George, the Snow Academy at Ephraim, the Ricks Academy at Rexburg, Idaho, the Weber Normal College at Ogden, the Brigham Young College at Logan, and the Brigham Young University at Provo—all of these schools offer normal training, and the last two named maintain training schools and the usual facilities of state normal schools. The Brigham Young University is the only one that offers a college course of four years and complete preparation for high school teaching. The Church also maintains at the B. Y. U. a Summer School for teachers and leaders in various church activities; *e. g.*, supervisors of local teacher-training classes, leaders in a variety of recreational activities, and directors of charity work.

The State of Utah maintains but one State Normal School; this is made a division of the State University and has therefore become identical with the School of Education of the University of Utah. The entrance requirement, as in other professional schools, is high school graduation or equivalent. Students may, however, elect two, three, or four-year courses, according to the end in view. There are two-year courses leading to teachers' diplomas in kindergarten education, kindergarten-primary education, elementary school education, or rural school education; three-year courses leading to junior high school teachers' diploma; and four-year courses leading to either an A. B. or B. S. degree and teachers' high school diploma. Courses are also offered to prepare school nurses and health supervisors for school districts; this in co-operation with the State School of Medicine and the State Health Education Department.

For advanced students of two or more years' teaching ex-

perience there are also courses leading to either the Bachelor's or the Master's degree with diplomas in primary or grammar grade supervision or in educational administration.

The high school diploma requires, in addition to the technical educational subjects, one or more teaching majors. This insures thorough scholarship in at least one department of high school studies. It also lays the foundation for future graduate work in the corresponding University department. Thus a graduate of the School of Education who later becomes a candidate for Master's or Doctor's degrees may specialize either in Education or in line with the teaching majors he elected; *e. g.* English, history, chemistry.

Teachers in the service may, through the Extension Division and Summer School complete the requirements for the Bachelor's or the Master's degree, provided that at least one year of the four years required for the Bachelor's degree, and half of the year of graduate work required for the Master's degree, is completed in residence. Summer School work is counted as residence credit.

For several years past University extension courses in education have been maintained at the Branch Agricultural College at Cedar City, thus enabling students of that institution to qualify for teaching in the elementary schools. Also under the Smith-Hughes regulations courses in education have been maintained by the University at the Agricultural College at Logan for the training of teachers in industrial education, especially in agriculture and home economics. Teachers of home economics are also trained at the University—several of the advanced courses in home economics being given by the Agricultural College.

At this time the facilities for training teachers are more abundant than are students who elect to qualify for this profession. On the other hand many young men and women, college graduates or senior college students, are asking about legal requirements for teaching, when, for them, it may be too late to need these requirements without a sacrifice. The trouble is they have not given serious thought to vocational problems until their best opportunity for professional training is past. The problem has come to them as one of necessity in making their own living, instead of one of finding a field of service worthy of the ambition and idealism of youth. The latter point of view would have inspired them with a desire to receive the very best professional preparation for their chosen vocation, and with a disposition to go into the practice of it with enthusiasm, believing it to be a cause worthy of the most devoted service.

The University of Utah

By Dr. John A. Widtsoe, President of the University of Utah

In 1847, when the original band of Utah pioneers entered the Great Salt Lake valley, the country west of the Rockies was an unconquered wilderness, except for a few small spots chiefly in California and Oregon. The experiment in settlement and civilization, begun seventy-three years ago, where Salt Lake City now stands, was the beginning of the successful conquest for civilization of Western America.

The pioneers, who battled with the wilderness and who conquered the drouth, toiled under a difficult task. They succeeded only because they had faith in man's dominion over the earth, even over the desert; and because they had visions of a great future, which thrilled their souls, while they toiled in poverty, under hard conditions, to lay the foundations of the greatness that was to come. Men and women, who so dared to undertake the conquest of the desert, could not be and were not ignorant people, careless of the gains of all the ages. They understood that only by the possession and the use of truth, can the hard soil best be made to yield abundantly, or daily joy be won in the midst of surrounding hardship.

It was only natural that the thoughts of the Pioneers should turn early to education. The first school in Utah was begun almost before the first log cabin in Salt Lake Valley had been completed; and within three years of the pioneer arrival, on Feb. 28, 1850, the pioneers established by an act of the Legislature a university, now known as the University of Utah—the oldest university west of the Missouri river.

The days of the pioneers were filled with heavy labor. Since all who had the strength must give their time to the subjugation of the desert, only the very young could be allowed to spend their days and years in school. Food had to be produced or starvation accepted. Consequently the University of Utah, in its attempt to serve the people of its day, at first taught young people who in our day would be far below the high school grades, and conducted courses of lectures and evening classes for the mature, who after the day's hard task was done, were disposed to engage in intellectual endeavors. It supervised and directed the activities of all the schools among the settlements.

In 1867 the conditions in the Territory of Utah were such

as to justify the Regents in beginning seriously the building of an institution according to modern university standards and aims. Two years later, in 1869, the real university foundations of the Institution were laid. Since that time, for fifty-one years, the University has steadily grown in power and public service.

For half a century, the graduates of the University have done much of the notable work of the State. The State of Utah and the University of Utah are as one in growth, development and aims. Through its University, the youth of the State has been given visions of the wealth of the earth, tangible and intangible, and has found the desire and courage to win all that is good for the mother commonwealth of the West.

So much for history. The University today is organized, manned, and equipped in accordance with the best educational thought of the day. It is located upon the east bench in Salt Lake City, in a beautiful residence district, less than two miles from the business center. Its site, one of the most magnificent in the world, was originally chosen as a campus for the University, but was put to other purposes throughout the years, until in 1899, when the University was transferred from its earlier homes to the permanent possession of its present beautiful location.

Since that time, a score of modern school buildings have been erected to meet the needs of the steadily growing student body. These buildings are satisfactorily equipped with the apparatus required for good teaching. An excellent and large faculty, representing practically all the great institutions of learning in the world, is in charge of instruction and investigation. This year more than 1,800 students, nearly all of full college grade, were in attendance and about 700 summer school students, in addition to over 1,900 students who were registered in regular courses of instruction beyond the campus through the Extension Division. Tens of thousands of other persons received University instruction by lectures or other means.

The students of the University of Utah are grouped in six great schools—Arts and Sciences, Education, Mines and Engineering, Medicine, Law, and Commerce and Finance. Complete courses of instruction are given in all of these schools, excepting in the School of Medicine, which offers the first two of the four years of professional training required of the graduates in medicine. The Extension Division, co-ordinate with the schools of the Institutions, carries the work of the departments of instruction into every home of the State.

Research is fostered at the University of Utah under the belief that great teaching can be done only in an atmosphere which is favorable for the discovery of truth. The Metallur-

gical Research Department of the University, in close co-operation with a branch of the U. S. Bureau of Mines, conducts investigations relative to the utilization of the mineral wealth of the State. From this work great benefits have already accrued to the people of this and other States. The Engineering Experiment Station, one of the pioneer institutions of its kind, enables the engineering faculty who are so disposed to advance truth in the engineering field. There are also maintained a Geological and Resource Survey, a Biological Survey, and an Economic and Sociological Bureau, each for the promotion of original study within its field.

The State School of Mines, which by law is a part of the University, because of its location in the heart of the mining country and within easy distance of great mines and smelters, promises to become the leading institution of its kind in the country.

The State School of Education, which by State law also is a part of the University, includes all the normal school activities of the State. This gives the advantage to prospective teachers of living the larger life of a University and of mingling with students of many views and aspirations.

The School of Commerce and Finance is also one of the most fortunate in the western part of America, in that it is located in connection with a University within the shadow of a great commercial center and near the chief commercial enterprises of the West.

All technical engineering work supported by the State funds, must be done at the University. This gives the advantage of a concentration of equipment and students in a larger institution, where the association with men of many minds, temper and shape the quick spirit of youth, and hasten the preparation for useful living.

The library of the University, while not to be compared in size with the larger and older libraries of the country, is interesting in that it contains many of the library collections of the early days of the State. In the library stand two great spheres, still in a state of excellent preservation, one terrestrial, the other celestial, which were hauled by ox team across the plain about 1851. They are a mute but eloquent tribute to Utah's pioneer love of learning.

The University has the confidence of the people in the State. This is best shown by its large attendance, which is the largest per capita State University attendance in the United States.

The University of Utah has many, rich traditions. It is following deliberately the ideals of the people who in Utah and throughout the West, have built a great civilization on the bar-

ren desert. It has tried to read the lessons of life for its own guidance from the achievements of those who dug the canals and planted the crops and thus tamed the desert; and of those who opened the mountains and built the mines and the smelters and thus brought material comforts into the subjugated wilderness; and of those who built the roads and the railways and along the great avenues of commerce brought the wealth of the Indies and of Europe to make the desert beautiful; and of those who, with the faith, surpassing that of common men, that purity, intelligence and diligence will bind the earth to man's will, gave to the people of the desert a rich spiritual possession.

This is one manner of telling the story of the University of Utah: an Institution, proud of its mission to serve this day in the knowledge that he who serves well his own day, shall build a great tomorrow; an Institution, confident that in the soul of youth lie the untold possibilities of the future, which need only nurture and culture for their development; an Institution, joyful because it has the privilege of serving all the people of the State, young and old, in whom still lives the passion for truth.

The Victor

Walking the street by the Temple went
 The Savior, sorrowing, bowed with grief;
 His noble heart in its pain forespent,
 Sad with his countrymen's unbelief.
 He had loved them with all his fervent love;
 He had taught them the light and truth thereof;
 And the way of life to the throne above,
 But to all they were blind and deaf.

Over the street by the Temple came
 My Lord from his anguish, death and doom:
 The angels rejoiced to announce his name:
 Light followed the long night's gloom.
 Of his resurrection an angel sings:
 "He is Lord of lords and King of kings;
 And freedom for all mankind he brings
 From the terror of death's dark tomb!"

Over the street by the Temple rose
 The Victor o'er fallen man's estate.
 In his ascension, to man he shows
 How he was Godlike, and true and great,
 He gave the penitent joy for tears,
 He opened the way to the higher spheres,
 And Man is the heir of eternal years
 Where the glories of God await!

Joseph Lonking Townsend

Two Lessons in Sanitation

By Richard R. Lyman, Ph. D., Professor of Civil Engineering, University of Utah

The effectiveness with which community effort operates where organizations of the Latter-day Saints Church are found, is illustrated by the way in which communities in Utah and neighboring states have learned at least two lessons in sanitation.

The writer was born in one "Mormon" village in southern Utah and he grew to manhood in another such village not far from Salt Lake City. His education, until he went east to college, was obtained in "Mormon" public and private schools.

In the country villages of his childhood and youth, the writer lived under conditions that surround all primitive peoples. He never heard of disease germs. Everyone he knew drank water from the same open ditches which served the cattle and horses. The thought that open closets were a menace to the health of the people occurred to no one.

In the fall of 1902 the writer, at Cornell University, began the study of sanitary engineering. As he listened to lectures explaining, for example, that typhoid fever comes only from germs that live and multiply in the bowels of a typhoid fever patient, and that these get into the human system only through the mouth and generally in impure drinking water, he pictured the unsanitary conditions in the rural communities from which he came and he longed for an opportunity to draw the attention of his people to these new truths.

In the fall of 1904 when the campaign for new sanitary conditions began in the city of Pleasant Green, pure water was supplied to people in only a few of the many cities and towns of this inter-mountain country. The facts presented were quickly accepted; that is, that one cannot get typhoid fever without the actual typhoid fever germ any more than one can produce corn without corn for seed, or wheat without wheat for seed. The lesson learned during the Spanish-American War was effective, namely: that soldiers in unscreened tents suffered from serious typhoid fever epidemics while the officers in screened tents escaped. The observation of this condition led to the important discovery that it is the fly with its wings, legs and body laden with germs that is responsible for defiling food which, when eaten, produces typhoid and other germ

diseases. Wisely is the ordinary house-fly, by degrees, being named the "typhoid-fly."

From this beginning, through the well-organized "Mormon" villages, the good news spread until today pure water is supplied under modern sanitary conditions to practically all our communities, even to our smallest towns and wards. These lines are written in Bluff, Utah, a place which is said to be farther from the railroad than is any other town in the United States. There are but 71 persons living here. Twenty-eight of these—40 per cent of the population—in this busy planting season, were in attendance at a public meeting held May 24, Monday, at 2 o'clock. The purity of the water supplied under modern conditions, even in this little city, the state chemist says, is perfect. The sparkling fluid does not see the light of day "until it comes out on the breakfast table."

Does this not speak eloquent praise for the progressiveness of the "Mormon" people? The same desirable conditions prevail generally in Idaho, Wyoming and Colorado where L. D. S. people live.

One other example. The writer was supervisor of the Parents' Classes of the Ensign stake. Passing the sacrament cup, laden with germs from lip to lip, he observed was a source of great danger to parents and perhaps a greater danger to children.

The alarm had hardly been sounded when Bishop T. A. Clawson of the eighteenth ward devised or discovered and adopted individual sacrament cups. This was in 1912, and the cups were first used on Sunday, Feb. 18, of that year.

Swiftly the good word spread, and today even in far away San Juan, where these lines are written, and in every other quarter where Latter-day Saints dwell, the sanitary cup is in use.

Scouts

Be Prepared.—*Scout Motto.*

On my honor I will do my best:

1. To do my duty to God and my country and obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake and morally straight.—*Scout Oath.*

Do a good turn daily.—*Scout Slogan.*

Have you a Boy Scout group in your church or school? If not, why not?

Sociological Aspect of "Mormonism"

By *Levi Edgar Young, M. A., Professor of Western History, University of Utah*

"Mormonism" calls every man, woman, and child into the field of constructive social activity. It stands broadly upon the principle that every person is a child of God, and is endowed by his Creator with free-will to choose between right and wrong, intelligence and ignorance, light and darkness. In the Doctrine and Covenants we find the following, in Section 88:77-80, 117. 118:

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

* * * Therefore, verily, I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek, ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith.

"Mormonism" is essentially a utilitarian-idealistic religion; and holds that the earth is to be redeemed and made a paradise for the coming of Him who gave us eternal life. This earthly paradise will be the result of man's work in all the land, the building of beautiful homes and cities, the redemption of the land into fields of plenty, the perfecting of machinery for our growing economic demands, the learning and living of the laws which will preserve the sanctity of our bodies and souls; and the contributing of our higher life to the home, state, and nation. The "Mormon" people began life with a large idealism, an idealism well expressed in the Doctrine and Covenants: "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." To perfect life, every member of the Church must live the principles expressed by these words. The "Mormon" does not approach the world in the sense that God's children have all gone wrong, and cannot be redeemed, but with the larger vision, that man is

looking toward his God for light and truth, which gives him God, freedom, and immortality, which enter as a dynamic force into all of his activities. Holding firmly to the belief that the gospel of Christ is eminently creative and constructive, "Mormonism" stands in its social aspect as a religion which not only discovers the wrongs afflicting humanity, but applies the practical Christian doctrine to the problems with intelligence and persistency, which makes much of personality and emphasizes the sacredness of the individual. I think no one can doubt that human society is in a state of demoralization, and the most terrible indictment today against the Christian denominations is the fact that they fail to solve the social problems. They have no constructive program conducive to a larger peace and hope for men, for they are founded upon an apostheosis of doctrine, formal and out of harmony with our present day ideals and demands.

The very spirit of the organization of the "Mormon" Church makes it imperative that every member of it becomes a worker, which is conducive at the outset to a larger hope and life. Every man holds himself a minister of God, and opens his intellectuality and makes himself morally qualified to assume his divine call. Yet this state of mind is not a resultant of dogmatism, nor of a dogmatically emotional interpretation of life. It is a mind of the critically-intellectual type, resulting from the initiative, resourcefulness, and idealism of the people as a whole, giving them the joy of newly awakened powers. The Doctrine and Covenants, Section 93:29-37, says:

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.

And every man whose spirit receiveth not the light is under condemnation,

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy;

And when separated, man cannot receive a fulness of joy.

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or, in other words, light and truth; Light and truth forsaketh that evil one.

Practically every man in the "Mormon" Church holds the Priesthood of God. This is fraught with meaning. A man with such power must live always according to the laws of Jesus Christ, and must therefore be an exemplary citizen. He knows that the glory of man is his intelligence, and that, "Whatever

principles of intelligence we attain unto in this life, will rise with us in the resurrection." He is directed by his faith in God in all his daily work; he develops the larger altruism which alone can discover the social ills of his fellow beings. With such ideals, he is working co-operatively within the Church to perfect the five basic institutions of civilization; the family, the church, the state, the school, and the industrial life.

In "Mormonism," woman is emancipated and her work is idealized. She takes her place beside her husband as a real help-mate. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." She enters civic and political life, and her social privileges have ever been held sacred. The history of the Church shows that it has encouraged the individualization of woman as well as her sacred influence in society. The ideal of the family rests upon an eternal parenthood, which loves children, and gives them a welcome at the family hearth. The parents live for their children, and the home is a happy social and religious unit. In fact, the "Mormon" home socializes the religious idealism of the people which is perfecting the common human life. In every ward of the "Mormon" Church, a parents' class has been organized for the discussion of the problems of married life and all thing pertaining to the home. In one of the Salt Lake City stakes recently, the classes discussed the following subjects: "Proper Care of the Baby," "The Unruly Boy," "Proper Games for Children," "Friendship Between Parents and Children," "Proper Amusements for Children." Good results have already been noted from this work of the Sunday schools, and a higher ideal of parenthood is taught to old and young alike. The parent classes now number thousands of members, and they are gradually sifting out the errors of parenthood. The "Mormon" parent loves children to come into the world as a result of the solemn joy of creative purpose. Professor Peabody, of Harvard University, says that the "family is the world's first and greatest venture in altruism. Its permanent foundation is nothing less than a self-forgetting love, which gives itself to its partner without computation of gain. It is safe when it is prized for what one can give to it." In the light of "Mormon" doctrine: "Man in his fulness is a two-fold organization—male and female. Either being incapable of fulfilling the measure of its creation alone, it requires the union of the two to complete man in the image of God. Outside of marriage, the salvation of man is incomplete." The bond for eternity makes marriage to the "Mormon" most sacred, and this very idea is conducive to high moral standards within the home. A movement has been recently inaugurated which makes it imperative for the father of the family to have a night at home with his wife and all his

children. It is the social evening for the family. As head of the household, the father calls upon the children for various forms of entertainment, and after talks with them about their activities and purposes in life, he closes the evening's pleasure with a sacred hymn and prayer to God. Parents are living closer to their children; children in turn are coming to have greater love and respect for the parents. Disobedience in the "Mormon" home among children is destined to be minimized. The home among the "Mormon" people has many influences that are conducive to culture. From nearly every household one or more boys go into the mission field to spend all the way from two to four years of their youth. At one time over 1,500 young men were laboring in the various countries of Europe, and one can well imagine the training this would be to them. They come in touch with the art galleries of the larger cities; they visit the schools and universities, where lectures are often heard; they learn the music of Wagner, Beethoven and Mozart; they visit the homes of Luther, Calvin, and Knox, Dante, and Columbus, and partake of the spirit of their teachings; they note new customs and ideals, and finally return to their native state filled with enthusiasm for a larger life and a bolder spirit for social and civil activities. It may be truthfully said about the youth of Utah that they are readers of books and lovers of good literature and art.

It would require much space to describe the activities of all the various associations and divisions of the priesthood of the "Mormon" Church. Of the Aaronic Priesthood, there are the deacons, teachers, and priests; of the Melchizedek, elders, seventies and high priests. All of these are organized into various quorums or groups with similar duties and responsibilities; all are pursuing definite lines of work that are conducive to their intellectual development. For example, there are two hundred and five quorums of Seventy, comprising twelve thousand men. These quorums have their regular outline for study, and teachers have charge of the work. They have not only used text books for study, but most of the quorums, if not all, have begun the acquiring of a good library of historical, philosophic, and religious books. Every seventy has an interest in the welfare of his brother, and when a father and husband is absent in the mission field, he knows that his family will be visited and helped by his brethren. The motto of the Seventies is, "To become a 'Seventy' means mental activity, intellectual development, and the attainment of spiritual power." In an outline and text used by this organization in 1910-1911, the doctrine of Deity was discussed. Not only was the "Mormon" conception of Deity presented, but all the ancient and modern conceptions of God were studied, including those of Spinoza, Locke, Kant, Fichte,

Schleiermacher, Hegel, Spencer, and Fiske of the modern school. The analysis of the various theories was clear and scholarly, and it meant that 12,000 men of one organization alone in the priesthood were receiving a knowledge in the fundamentals of philosophy and metaphysics. When one realizes that in every quorum are all classes of men, the banker, doctor, lawyer, professor, mason, carpenter, street sweeper, etc., one may sense something of the true spirit of democracy that "Mormonism" is capable of engendering in the human heart.

The interesting social organizations of the Church, however, are the Auxiliary societies comprising the Relief Society, the Young Ladies' and Young Men's Mutual Improvement Associations, the Sunday school, the Primary Association, the Religion Classes, and Genealogical Society. These are all, with one exception, essentially for the benefit of the youth and the children; but the Relief Society is for the purpose of administering to the poor and needy, the sick and afflicted, and comforting the sorrowing soul. The enrollment in the Young Men's and Young Ladies' organization together approaches 100,000 boys and girls. In every ward of the Church, and there are nearly 1,000, there is such a society for both the girls and boys. Meetings are held every week, and special subjects studied. An outline is prepared for each year's work, and every member is required to study it. In 1911-1912, the subject was *The Making of a Citizen*; in 1912-13, *The Individual and Society*; and in 1910-11, a series of three repeating manuals on *Character*: "Conduct," "Courage" and "Success"—for the Junior classes. In the latter outline, I find quotations from and references to Thayer's *Ethics of Success*, Dr. David Starr Jordan's *Strength of Being Clean*, Samuel Smiles' *Thrift*, Emerson's *Essay's*, Elbert Hubbard's "A Message to Garcia," and many others. The Manual is a splendid little work on ethics, and might be used to advantage in any school of our country. The Manual entitled *The Making of a Citizen* is a splendid work on citizenship, and when it is realized that thousands of men and boys studied this book, men and boys who work at their vocations by day, one may readily understand its far-reaching effects. This in the Y. M. M. I. A.

The Mutual Improvement Associations throughout the Church have saved thousands of boys and girls who would have passed through life without high motives and clean lives. They are essentially the societies for the youth, and are great moral and intellectual factors in sustaining the boys and girls in their battles against sin and wrong. If I were asked what the Mutual Improvement societies preeminently do for the youth, my reply would be: "They mould the boys and girls into sane, strong, aggressive spirits, who look up to God in faith and dare to do right."

The auxiliary organization of the Church, however, that has created wide-spread interest in America is the Relief Society, organized by Joseph Smith, March 17, 1842. An organization composed of the women, it now numbers over 50,000 members. Its special work is "to administer to the sick and afflicted, clothe the naked, feed the poor, to admonish in the ways of righteousness, to correct morals, and to strengthen the virtues of the community." Every ward has its Society, and during the year 1914, 540 wards out of 777, reported 33,000 visits to the sick, 4,172 families helped, and 1,490 bodies prepared for burial. It is interesting to note what some of the ward organizations do in real charity. In the Liberty ward of Bear Lake stake, the women take lunch and spend a day during the holidays with each aged family of the ward. In St. Charles ward, during 1919, fifty aged women and widows were entertained at their own homes. In the Willard ward of Boxelder stake, at last Thanksgiving day, the Relief Society sent a dinner to all the aged people. In South Ephraim ward, all the sisters sewed one-half day each for the motherless children in the ward. Note another phase of the work. In Trenton ward, Bear Lake stake, the society numbers forty members. In this small district alone \$137.05 was raised for the Belgian Relief Fund. In the Pioneer stake of Salt Lake City, the stake Society maintains a maternity cabinet for emergency cases and "Mormon" physicians are on the list to give aid to the poor if it be needed. For the relief of the needy, the sisters of Chester, Sanpete county, donate all the eggs that are laid on Sunday. In 1915, these eggs amounted in cash value to \$219.18. In Round Valley, in Bear Lake stake, the Sunday eggs amounted to \$170. In Spring City, Sanpete stake, every member of the Relief Society raises her summer and winter vegetables from her kitchen garden. In all the wards, the women make quilts and carpets for the poor. Most of the societies have stored their wheat away in large granaries. The net resources of the general organization of all the Relief societies amounts to \$510,536.05. The society had over 200,000 bushels of wheat stored in granaries, a fact indicating their economic wisdom.

Another interesting social phase of "Mormonism" is the manner in which the Church directs the amusements of the youth. At Salt Lake City, there has recently been erected a gymnasium costing \$250,000 which has become the center for athletic work for both boys and girls. Many boys who would be idling their time away find here recreation and joy. It has been a great factor in directing the youth in their play, and its influence is felt all over the state. But interesting above all is the manner in which the "Mormon" people make of their ward recreation houses social centers. Young and old seek

amusements, and what amusements should be encouraged is a vital question for all people interested in the social uplift of the youth of our land. Today, the Church is erecting beautiful places of worship all over the West. One may find in the most remote towns buildings that would be ornaments to any community. These church buildings have their hall for divine service, but under the same roof is an amusement hall, where the boys and girls hold their dances, and give their dramatic performances. Can it be any wonder that the "Mormon" people developed a love for the best of literature and art. Mr. M. B. Leavitt has recently said in his book, *Fifty Years of the American Theatre*: "Sweeping as the statement may seem, I do not believe that the theatre has ever rested upon a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of 'Mormonism.'" One passing a meetinghouse almost any night or afternoon, will find there either divine service or some stimulating social activity.

There is a Christian activity in "Mormonism" that makes the entire system dynamic and constructive. There is the consciousness of serving God by serving man. The "Mormon" makes of his religion a matter of human service. The whole scheme fosters economic, civic, social, and ethical activity, and the people all co-operate in their work with a spirit of initiative, enterprise, and high purpose. Behind their social work lie deep religious ideals, which are values of great magnitude, for they are conducive to a real progressivism, which justifies the naive and daily practical hope that they may some day have wisdom, power, harmony, long life, virtue, friends, universal happiness, together with the removal of fear, pain, sin, death, and all the innumerable miseries that now beset us. Man is taught not to adjust his ideals to reality, but to take his higher religious idealism and, with clean heart and a broad cosmic outlook, solve the problems of the practical life, which in time will result in a greater spirituality individually and socially. The living up to the very letter of the Word of Wisdom alone will be one great means of lifting their social conditions to the highest level attainable by any people, for they are promised:

All saints, who remember to keep and do these things, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, gives unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them.

"Mormonism" will always be dynamic rather than static. This is inherent in the very theory of the religion. From age

to age; from generation to generation, new men arise to give a larger and greater view as to the meaning of life and life's principles. Thus new truths pass into the social consciousness. The most valuable possession that society has is its mass of cultural ideas. * * * Its greatest men are those who think out new thoughts and add to the sum total of human achievement. "Mormonism's" chief interest in education is to see to it that these great ideas be enlarged, unified, taught and utilized for social progress. It is interested in the rise of men who will add to these ideas, it desires the broadening of scientific knowledge, and the multiplication of inventions for lifting from human shoulders the necessity of wearisome, physical toil, so that the people as a whole may enjoy leisure. In its philosophic aspects, it anticipates the time when the great truths of ethics, religion, and philosophy may be presented so clearly to the human mind that men may emancipate themselves from bondage to ignorance, and become free in will and in mind. The education, therefore, in which "Mormonism" is interested from a sociological viewpoint is not that taught in the schools alone, but rather the teaching of those ideas that arouse men, as Kant put it "from dogmatic slumber," and inspire in them a desire to engage in the never-ending search for the holy grail of truth.

There's a Home Across the Sea

There is a home across the sea
 Where the sweetest lilacs grow,
 Where croon the robins tenderly,
 And the sego lilies blow.
 And my heart is ever dreaming
 Of that home I love so well,
 Where the silver moon is gleaming
 On a peaceful garden dell.
 There's a window light a shining
 Through the lilac bushes there,
 There's a heart that's ever pining
 And a soul who kneels in prayer;
 Now I hear a voice a-calling,
 Calling tenderly to me
 As the shades of night are falling
 O'er my home across the sea.

All the day my thoughts are turning
 To that home across the sea,
 And my heart is sadly yearning
 For those waiting there for me.
 But I am coming o'er the foam
 Where the sweetest lilacs grow,
 Oh, loved ones, I am coming home
 Where the sego lilies blow.

Lawrence J. Sorensen.

The Brigham Young University

By Dr. George H. Brimhall, President

Forty-five years ago the Brigham Young University was founded by a deed of trust executed by Brigham Young, President of the Church of Jesus Christ of Latter-day Saints—a Church that holds that knowledge is a concomitant of salvation, and that ignorance is a sin where there is an opportunity to be informed.

The educational vision of the founder had been thrown into public view years before, when, in an address to the Board of Regents of the University of Utah, Brigham Young, then Governor of the Territory, said, "Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life."

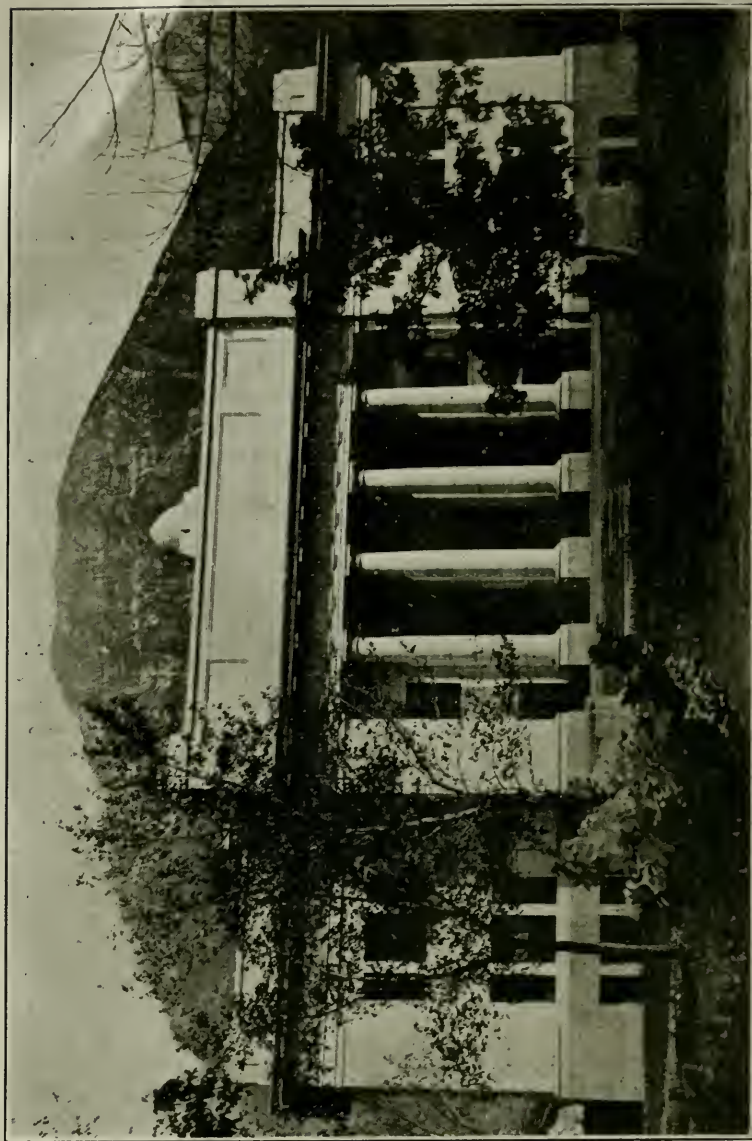
Summed up, Brigham Young's definition of education may be found in the 1920 slogan of the school, "Scholarship, service, and spirituality," with emphasis where the Master put it when he said, "Seek ye first the kingdom of God and his righteousness."

The cause for which the institution stands, and the effects of its existence has labeled the school as fit to survive. At home its paper is gilt edged, and abroad the universal success of its students has won it high favor.

As evidence that it sends its students forth facing a rising sun, it has furnished three university presidents, one president of a State Agricultural College, three state superintendents of public instruction, five presidents of normal colleges, fourteen members of the Utah State Agricultural College Faculty, twelve members of the Faculty of the University of Utah, more than a score of county superintendents, a large number of high school principals and hundreds of teachers of secondary and elementary schools.

It has furnished for affairs of state, three United States senators, two congressmen, many state legislators, one attorney general, one judge of the Supreme Court, five district judges, and a goodly number of men who have become eminent in law, medicine and engineering.

To this number is added thousands of patriotic, God-loving men and women, prominent as social workers, to say nothing of the multitude of Church workers carrying responsibility,



MAESER MEMORIAL BUILDING

Temple Hill, an imposing sight, near Provo, a beautiful white stone structure, erected as a memorial to Dr. Karl G. Maeser by the Alumni Association of the Brigham Young University; built in 1910-11, and intended as a nucleus of a group of buildings for the Church Teachers' College, established in connection with the school. A mechanic arts building has since been erected.

ranging from that of members of the Council of Twelve Apostles, to that of the humblest worker in the ward.

From an initial enrollment of 59 students and a faculty of three members, the institution has grown, so that the enrollment of the present year, including students of the summer session, will reach nearly 2,000 with a teaching force of 77 persons.

The university is comparatively rich in memorials left by students at the time of their graduation, yet these memorials do not comprise their greatest or most unique gifts to the institution. Imbued with the spirit of service the students have dug trenches, cleansed a tract of university land of sagebrush, planted lawns, flowers and trees upon the campus, built a trail up the big mountain side, while the alumni association has erected a memorial building to Dr. Karl G. Maeser, the first principal of the school, at a cost of \$100,000.

The Brigham Young University is the parent institution of the Church school system, and is a center for the training of high school teachers and Church activity leaders.

The Brigham Young University is unique in its educational atmosphere; and so long as it fulfils the mission for which it was brought into existence it will be a democracy of fair play and a fraternity of divine reliance and human helpfulness.

Provo, Utah

Sabbath

O, blessed day of peace and rest,
Thou art the day I love the best!
Through precious hours thy gifts are sown
With blessings from the Savior's throne.

With songs of joy attune my lyre,
And feed my soul's celestial fire;
Let love with love its pleasures meet,
And happiness be mine complete.

I know the joy of rest and peace
That from my toil brings sweet release;
And when the evening hours have passed
Yet shall thy precepts ever last.

And so repeated days replace
Thy happy hours of love and grace;
And Heaven, each departed year,
In vision thou hast made more clear!

Joseph Longking Townsend.



DR. JOHN A. WIDTSOE, PRESIDENT OF THE UNIVERSITY OF UTAH

The Utah Program

*By Dr. C. A. Prosser, Director The William Hood Dunwoody Industrial
Institute, Minneapolis, Minnesota*

*Introduction by Francis W. Kirkham, Utah State Director of Vocational
Education*

Introduction

For many years prior to the enactment of the Federal Smith-Hughes Act for Vocational Education, Dr. Charles A. Prosser, now Director of the William Hood Dunwoody Industrial Institute, was president of the National Society for Vocational Education. In this position he was largely responsible for the enactment of the national law, and has been recognized for many years in the United States as a pioneer and leader of vocational education. He was appointed Federal Director for Vocational Education with the enactment of the Federal law and in this position has been largely responsible for the organization of vocational education throughout the United States. Upon the Federal Board was also placed the responsibility for the vocational training of disabled soldiers and marines, which work was organized by Dr. Prosser. He has shown keen interest in Utah's vocational program as it has developed in our state. In December of last year, in an address before the Utah Educational Association, he made an analysis of the possibilities of our state program and what it meant to Utah and the nation. Later at the National Conference of Vocational Education at Chicago at the earnest request of the writer, he promised to prepare for publication his estimate of Utah's vocational program. This promise has been embodied in the paper that follows:

The Utah Program

At the last session of its legislature the State of Utah inaugurated what I regard as a model, compulsory, part-time education law. Under the wise leadership of its state department and with the co-operation of the school men of the state, the bare text of this law has been made into a comprehensive program for the conservation of children, not equalled on this continent. In this way Utah has not only taken a foremost



LEO J. MUIR, SUPERINTENDENT OF PUBLIC INSTRUCTION OF
UTAH

place in the galaxy of states but has made a distinct and lasting contribution to citizenship, efficiency, prosperity, and civilization.

Utah's year-round plan, authorized by law, is perhaps best stated in the bulletin published by the Utah Educational Campaign Committee. This plan requires of all boys and girls up to eighteen years of age these things:

Yearly Registration.

Thirty weeks of school.

(Pupils above sixteen years of age and those who have completed the eighth grade may be excused to enter employment, provided they attend school 144 hours a year.)

Enrollment for twelve months in at least one subject which combines class-room instruction with supervised direction of some out-of-school activity. For example, class instruction may be combined with practical work in such classes as agriculture, home making, community civics, personal hygiene and physical education.

Participation by the pupil in out-of-school organizations that make for citizenship such as boy scouts, camp fire girls, mutual improvement associations, Sunday schools, glee clubs, town bands, orchestras, choirs, and thrift campaigns.

Supervision of the pupil at work in order that he may have a square deal and an opportunity to find the work for which he is best adapted.

Guidance of the pupil in habits of health, thrift, civic service, and in play and recreation.

Every child in school or at work under supervision.

The social significance of this program has impressed me deeply, for I see in it more than the mere passage of a law, more than a forward step in the extension of school service, more than the enthusiastic co-operation of educational and social workers and the citizenship of the state which promises so much for the success of the venture. It is the social and economic significance of the thing that has been done which has been borne in upon me and to which I desire to call attention here, for to me the Utah program means all these things:

1. *A far-seeing investment for the future of Utah.* The program will cost money, for it is an investment in education with deferred dividends certain to be realized. Children are to be kept in school for a longer time. This means greater self-denial in the home and larger appropriations from the public treasury for a widened and enriched program. Dividends are sure to return in a happier child life, in the growth and development of the latent interest and talent of the youth of the state, in a more intelligent and loyal citizenship, in economic efficiency and prosperity; in short, in a better people and a better state.

It is eminently fitting that the State of Utah should reach high-water mark in such an investment for the future. The state itself is the result of such faith and such

self-denial, for Utah is known to be the land of thrift, the land of hard toil and earnest saving.

When the first settlers came into the state there could not have been a very promising vista before the eyes of the pioneers of this region. There must have been dream and vision, hope and faith, together with a willingness to sacrifice; else they would not have settled here to begin the long struggle with nature necessary before Utah could reap the harvest of its present and future prosperity. The whole story of this state with its waste places and its riches, its railroads and its irrigation projects, its toil and its thrift, is the story of a confidence in investment made today, certain to reap through the years deferred dividends such as Utah is even now enjoying.

Utah has made an investment in a better citizenship for tomorrow, confident the dividends are sure in terms of greater efficiency and better wage earning, more productiveness, and a more reliable, more progressive, and more successful citizenship.

2. *The continuity of education* is recognized in the law. Sometimes schoolmasters come to believe that the only education is that given in classes. They fail to realize that most of our education is not received at the schoolhouse at all. The larger portion of our training for life we get from our work, our contact with people, our solution of our personal problems, and our voluntary effort—in short, out of our experience with the realities of life.

It takes the school to set our feet right in the pursuit of knowledge. The people, however, who have all through the years minimized the dignity of labor have caused thousands of boys and girls to drift into what were regarded as being more dignified callings.

Now we are beginning to realize that the touchstone of well organized, systematic toil, coupled with training that brings larger skill and knowledge and a pride in workmanship is just as educative as anything that ever came out of a Greek grammar or a piece of English literature. The Utah law, as I understand it, sets up a scheme of employment so regulated as to make the experience gained truly educational.

3. *Co-operation with the vocation.* Under the Utah plan it is proposed that when the youth goes to work his employment shall be made educative. This is to be accomplished in part by part-time instruction carried on by the schools, so that the youth may both earn and learn. Sometimes this part-time instruction will extend his general education; sometimes it will extend vocational knowledge and skill.

Is it too much to hope that employers also will be led by this method to take a larger interest and responsibility,

for the future of their young workers and will so order the career of the adolescent as to provide for his proper instruction and to open opportunities for promotion which will insure a sufficient career for the deserving wage worker?

The time has passed in the history of this world when the school could say, "Everybody make way for me, and I will do it all." Life is at least as educative as books. To meet the widely growing needs of all we must call upon parents and employers, upon shop and home, upon the whole round of social and religious and economic facilities of the state and the community for the proper training of the youth of the commonwealth.

4. *Widening of educational activities.* Under the program which has been worked out for Utah in conformity to the law the state has recognized as belonging to the school not only educational activities of the traditional kind but health activities, vocational activities, social and moral activities as well. In this way we are setting up in practical fashion all such goals as the sound mind in the sound body, applied knowledge with immediate value, training for citizenship as well as for culture and for labor, clean living and clean thinking as ultimate ends of all training.
5. *Recognition of other educational agencies.* The Utah program recognizes that the school by itself has a very limited lot of facilities to offer and that it cannot so organize itself as to give the practice in civic affairs which the youth of our country most needs for the future and without which they will never develop the habit of serving others, of looking at things from the standpoint of the good of others and of the welfare of the country. Consequently the Utah program is marvelously flexible, for it recognizes the Boy Scouts and the Junior League and the Boys and Girls' Corn Club and all the activities of the commonwealth in which our youth participate. Time spent in them is recognized and credited at the school. The time honored educational system says to these new activities, "You are part and parcel of our machinery. Both of us will be missing a great chance if we do not get together in our common program for training the youth." What possibilities of co-operation and infinite development lie in the wake of this idea!
6. *Theory and practice.* After all, you do not acquire effective power to do anything, you do not acquire skill or insight, until you combine together practice and thinking about practice, doing and thinking about doing. Just in proportion as you are able to do these things together do you get effective training in anything. The weakness of our school today is

the fact that all along the line it is organized knowledge with deferred value upon which we cannot realize because it is gone when it is needed.

The new program for Utah is applied knowledge with immediate value. Lessons in honesty, fair dealing, justice, and co-operation are to be worked out in the social agencies of which the youth is a part and in which he participates earnestly and joyfully outside of school hours. Vocational studies are to enrich the curriculum of the regular school, and the state is to follow the worker to the job in order that he may receive the civic and vocational instruction which will both interpret his work and make him a better citizen.

7. *The right of the state to regulate and control not only the education but the employment of children.* The state determines when the youth is to go to work and the state requires further attendance upon training. But this is but the entering wedge in a widening program for making his vocational experience as a wage worker as truly educative as the work of the school.
8. *The conservation of childhood.* Conservation is the cry of our age. It began with raw materials. It was extended to animals. Society is now deliberately and consciously planning for its own future by conserving its youth. This takes many forms: the protection of maternity, the safe-guarding of the milk supply, the clearing of the breathing space, the enforcing of sanitary conditions, provisions for better elementary and secondary schools, the abolishment of the saloon, the establishment of moral safe-guards and regulations, the health program in education, the establishment of vocational training, and the part-time instruction of the young wage earner. All these are but phases of the program for the conservation of the childhood of the nation.

It costs money to conserve, but conservation, after all, is the forgoing of rewards today for the sake of deferred rewards and dividends in the future. Every investment in a better childhood is conservation that costs money.

Such a program costs money not only for the machinery of conservation itself but it costs money in the deferred wage earning of the youth. To compel children to stay in school until they are sixteen years of age costs the commonwealth money; it costs the economic forces of the states money. To compel the youth to give 4 hours out of his week for further training may cost money also, although this is doubtful, since all experience seems to show that the awakened interest of the children causes them to produce more and better things in the remaining hours than they did in the full week under the old scheme.

On the whole, conservation, however, is the forgoing of society's rewards from its youth today in order to produce a better youth for the future. It is a saving in the adolescent years in order to promote and prolong the efficiency of men tomorrow. The Utah program of conservation of childhood will cost money, but it will be worth all that it may cost and infinitely more than it will cost.

9. *The accomplishment of the program.* It is going to be a difficult thing to achieve the Utah program, splendid as it is. Many are of the opinion that the state is over-legislated. There seems to be no other way, however, to accomplish things in America but to over-legislate. America never prepares to do anything. We do something and take the consequences.

About all the laws that are of forward movement in education have been put over in a time of misgiving by daring spirits with vision, who said, "Get it on the statute books, and by the eternal gods, we will work out the problem some way."

This daring and inspiring program of the desert state can only be accomplished in proportion as public sentiment can be led to see its opportunities. You must carry with you the farmers and the employers and the social workers and the wage workers of the state as well as the schoolmasters. You must awaken the pride of the State of Utah in what it has achieved and in the opportunities that lie before it as a pace-maker in American educational affairs.

That program cannot be accomplished with a cheap type of teacher. It calls for inspired leadership and effective teaching. There will be need of teachers able to correlate school room work and outside activities. How is this program to be accomplished with the salaries paid in Utah and in other states? Side by side with this forward step in compulsory education there is need of legislation which will grant better salaries to fit teachers already in the service, drive out those who are unfit, attract others who are more fit, and enable the state to set up increasingly high standards of efficiency. If through this program you can teach the dignity of labor the struggle is won. You have brought the importance and the glory of toil to the schoolhouse as a part of your educational machinery. I hope that in the end no misguided youth in the state will be choosing a white-collared job merely because it is a white-collared job. When we honor the mechanic and the artisan as well as the doctor and the lawyer, the workshop will become the altar of fraternity and equality.

I sometimes like to think of the forty-eight states vying with each other in all good works. I remember when Massa-

chusetts was the leader, but "Westward the star of empire takes its way." The State of Utah faces the country and says, "This is our contribution to civilization, the setting up of the most forward looking program yet offered for the continued education of the school boy and girl until they have reached the age of eighteen." You have given new significance to John Fisk's period of infancy, for you have taken the position that the period up to eighteen years of age is necessary for the proper adjustment of the American youth to the demands of Twentieth Century life and labor.

Napoleon at the end of his Egyptian campaign said to his soldiers as they stood beneath the shadow of the pyramids, "Twenty centuries are looking down on you." There is a sense in which forty centuries are looking down on the Utah educational program. Forty centuries look down upon this last forward step in the conservation of the adolescent boy and girl to the end that they may play their part better as citizens and as workers in the next generation.

Evening

Cease, song of the hammer and forge,
The sun is aslant in the drowsy West,
And evening is calling the worker home
To his haven of love and rest.

Come, sturdy son of the soil,
It is time to rest while the robin sings,
Stop your mowing and haste to your cot in the dell,
And wait for the peace that the night wind brings.

And you of the office crowd,
Don't labor the long night through;
Come out of your den, come out and be free,
The Mocking bird's calling for you.

Workers, you've given the day of your strength,
Of the best of your muscle and brain,
Come away from your toil and tarry awhile,
On the morrow you'll take up the strain.

Just linger an hour in evening's calm,
And breathe your thanks for the day;
You can never fail if you do your best,
For God watches over the way.

Cease, song of the hammer and forge,
Rest, weary makers of cheer,
Sing, feathered songsters of meadow and hill,
The evening vacation is here.

Ezra J. Poulsen.



**DR. ELMER G. PETERSON, PRESIDENT OF THE AGRICULTURAL
COLLEGE OF UTAH**

A College that Gives Ideas as Well as Ideals

By Prof. D. E. Robinson, Utah Agricultural College

Every successful educational institution has a distinct personality. It is more than a factory where raw material goes in to be fashioned into the finished product. It consists of buildings, plus equipment, plus faculty, plus students, plus this elusive quality which is the result of the compounding of the above mentioned quantities, and which we call personality. This quality makes an institution a living thing. It characterizes its work and is expressed in its ideals.

The Utah Agricultural College possesses this quality of personality in a high degree. To the people of Utah it is a living force standing for the ennobling of labor in life and teaching the value of the united efforts of head and hand in doing the work of the world.

The Ideal of the U. A. C.

This ideal of the U. A. C. has been vigorously expressed by its president, Dr. E. G. Peterson, in the following words:



THE WOMEN'S BUILDING

Here instruction is given in all phases of women's work as it pertains to the home.



The Utah Agricultural College maintains a large summer school offering three months' work. Its popularity is due, in part, to the wonderful summer climate of Logan and the beautiful campus. The slogan of the summer school is, "A summer in the U. A. C. is a vacation." The above picture shows a summer school class enjoying a period of relaxation pointing to the truth of this slogan.

"'Labor is Life' are the words on the seal of the Agricultural College of Utah. They tell more distinctly than long documents what the College is for and how it does its work. 'Labor is Life' is not a sounding phrase, merely. It is a working rule. It is a rule which puts overalls on the men students and kitchen aprons on the women students. It is a robust philosophy which honors men and women who work with their hands as well as with their minds."

The College is a sound embodiment and interpretation of Americanism, because Americanism means equality of opportunity, means recognition of those who deserve by their work; it means honor to those who produce, and deserved lack of honor to those who only consume; it deals with the foundational productive things of life, the farm, the home, the business office, and the shop. It produces the tireless scholar-servant, the expert, the skilled farmer, the clear and clean-visioned housewife, the office worker and business administrator, the agricultural engineer, and the teacher. It is democracy worked out in education. It calls to its halls not only those leaders who have passed successfully through the discipline of high school, but also those whose lives are so ordered

that they cannot go through the regular processes of high school and college but must acquaint themselves quickly with those vocational principles and practices which will make them masters of their trade or profession, whether that be farming, stockraising, mechanical work, business office detail, or the processes of home life. So there are no educational, as there are no social, class distinctions at the College. Workman and scientist toil side by side because each seeks to master in part the knowing and doing of useful things, which is the science and the art of life.

The experience of the war and of reconstruction emphasizes particularly the necessity of any young man or woman who expects to measure up to the responsibilities of today realizing the necessity of learning to work, and the equal necessity of adequately preparing for useful work. It is given only to a scant two or three in every hundred of the young men of America to have the opportunity of attending College, and it is given to only a part of each hundred who attend college to perfect themselves in the discipline of real work. Those students who can accommodate themselves to hard and constant labor have done more than is possible in any other way to make themselves great in the years that are to come.

Threefold Service of the U. A. C.

The Utah Agricultural College is an institution with three



THE MAIN BUILDING

The view of Cache valley, obtained from the college tower is inspiring.

great instrumentalities for the accomplishment of one great purpose. The central purpose is to dignify labor, to develop farming, to raise and maintain the standards of rural home life, to develop the business and commercial channels of agriculture and other industries. All stated in one phrase—to bring education and science to the necessary industries of the people. So the College has come to be called the College of the Common People because it deals with the common work of the world, agriculture, home making, commerce and the mechanical arts.

The three instrumentalities developed by the Utah Agricultural College during the thirty years of its existence are: (1) interior instruction for the preparation of teachers, experts and leaders otherwise, (2) an Experiment Station for the discovery of new truth and the co-ordination and systematizing of old truth, and (3) an Extension Division for the carrying of all the work of the College to the farmers, housewives and others on their farms and in their homes.

Teacher-Training an Important Function

One of the most important duties devolving upon the College is to train teachers for the rapidly developing high schools for work in agriculture, home economics and the trades and industries. Training in these subjects demands a large equipment by way of farms, livestock, barns, and laboratories in soils, crop, and animal and plant diseases. This same equipment is



The U. A. C. formed by several hundred members of the military organization in training at the U. A. C. The livestock building is in the background.

needed for the training of agricultural and home economics experts and experts in the mechanical arts.

The College has done more than any other western institution to develop experts, county agents, and government and state leaders in its lines of work. A large number of graduates and former students have likewise gone into practical farming and more constantly are seeking this avenue for their talent.

In all parts of the intermountain West these graduates have gone carrying the message of better agriculture and finer homes. And here is indeed the greatest opportunity for the display of energy and ability. The policy of the early Pioneer leaders in calling many of the strongest of the early settlers to select parts of the State to develop its agriculture has been found to be among the wisest of policies. So now no life is more inviting than that which deals with the soil and with creative things. The earnings of recent years have likewise become very substantial. A farmer in Utah and Idaho today who puts the necessary ability into his work will reap a reward which in many cases surpasses that in the so-called learned professions.

The Poor Man's School

There is a vast difference between "going to college" and being "sent to college." When the greater part of the student body is "sent" to college you have the rich man's school. When they "go" to college you have the poor man's school. From this viewpoint the Utah Agricultural College is a poor man's school. Its students are going to college. They attend because they have definite purposes in life and realize that they can attain those purposes better if adequately trained.

This money value of education has been conclusively proved by the Great War. As a rule failure was ignorance and success knowing how. During the training for that great conflict, they had a slogan, "If you don't know how, you get killed." No more forceful argument for the value of specific knowledge could be found than that.

The educational problem in Utah has been two-fold. It has been necessary to train men and women to do efficiently the daily task of bread winning in order that a material civilization might be brought out of the desert. It has also been necessary to prepare the sons and daughters of a new state for true citizenship—to teach ideals as well as ideas.

The great success of the Utah Agricultural College is to be attributed in large measure to the fact that its officials have recognized the exact nature of this problem and have fearlessly built to meet it.

Efficient Training Means Efficient Service

This two-fold type of education has fitted the graduates of the U. A. C. for efficient service in life. A recent canvass of the Institution revealed this fact in a convincing manner. Reports from graduates selected at random showed, without exception, success is worth while endeavor. A few typical examples will indicate how great this success is.

A few months ago a graduate accepted a position with one of the great newspapers of the United States at an annual salary of \$10,000.

An alumna of the U. A. C. has recently been appointed supervisor in charge of all the high school work in home economics in one of the leading states of the Union.

After making a noted success as a scientific farmer running his father's farm, a U. A. C. alumnus bought a run-down estate that was sold at a sacrifice because the owner said it was "no dern good a'tall," and converted it, within two years, into a highly paying proposition.

One U. A. C. graduate entered a rural bank in a new community. He entered whole heartedly into the development of the district and, because of his training, became a local leader. Today his community is prosperous and still growing. He is called by his neighbors a rich man.

During the past year a graduate of the U. A. C. was made president of one of the largest agricultural colleges in the middle west; another was made director of a large agricultural experiment station; another was appointed as first assistant to the federal director of boys and girls' club work in the Nation.

U. A. C. students are always in demand. For the past several years more than two lucrative positions have been open to every graduate, and many in the practical courses have been forced to leave school to accept work; so insistent have been the demands for trained men and women.

Training in Sixty-three Professions

These students were trained for specific positions. This is true not alone of the graduates of the College, but of the short course students. In fact, it is possible to secure specific training of both collegiate and vocational grade in the following sixty-three professions and trades: for young women—home makers, home economics expert, dietitian, teacher, institutional manager, cafeteria manager, social worker, nurse, dressmaker, milliner, musician, bookkeeper, stenographer, typewriter, accountant, office manager, rural health expert, Smith-Hughes worker, private secretary; for young men—general farmer,

practical stock raiser, agricultural expert, soils expert, crops expert, dairy expert, butter and cheese maker, animal husbandman, poultry husbandman, veterinarian, orchardist, range manager, agricultural engineer, expert machinist, iron worker, foundry man, cabinet maker, contractor, banker, salesman, advertising expert, auto mechanic, gas engine expert, tractor expert, draftsman, surveyor, teacher, chemist, physicist, electrician, public health expert, expert accountant, bookkeeper, business ad-



THE CHEMISTRY BUILDING

Houses the departments of chemistry, bacteriology and physics. This building is typical of the four newer buildings on the campus.

ministrator, stenographer, typewriter, office manager, Smith-Hughes worker, bacteriologist, botanist, zoologist, extension worker, private secretary, farm manager.

Remarkable Growth in Enrollment

That the people of the West appreciate the wonderful educational opportunities offered at the Utah Agricultural College appears from the remarkable enrollment at the Institution during the year just closed. According to a report on registration compiled by Registrar P. E. Peterson there were enrolled for 1919-20, 2,305 students. This registration shows a marked increase over the heaviest previous enrollment, in 1916-1917.

An analysis of the registration is very significant. There

were 1,503 regular students in attendance as compared with 1,038 for 1916-1917 the last normal year. There were 1,798 regular and special students in residence. The most promising characteristic of the registration last year was the large number of Freshmen in attendance. The Freshman class numbered nearly four hundred members, an increase of over 100 per cent over the large Freshman class of 1915, which had a membership of 189. "This extraordinary growth in the number of Freshmen is the most significant thing about our 1919-1920 registration," says President E. G. Peterson. "A maintenance of this remarkable increase throughout the next few years will mean that the Utah Agricultural College will be giving instruction on its campus to a student body of three thousand within the near future."

A Mighty Educational Plant

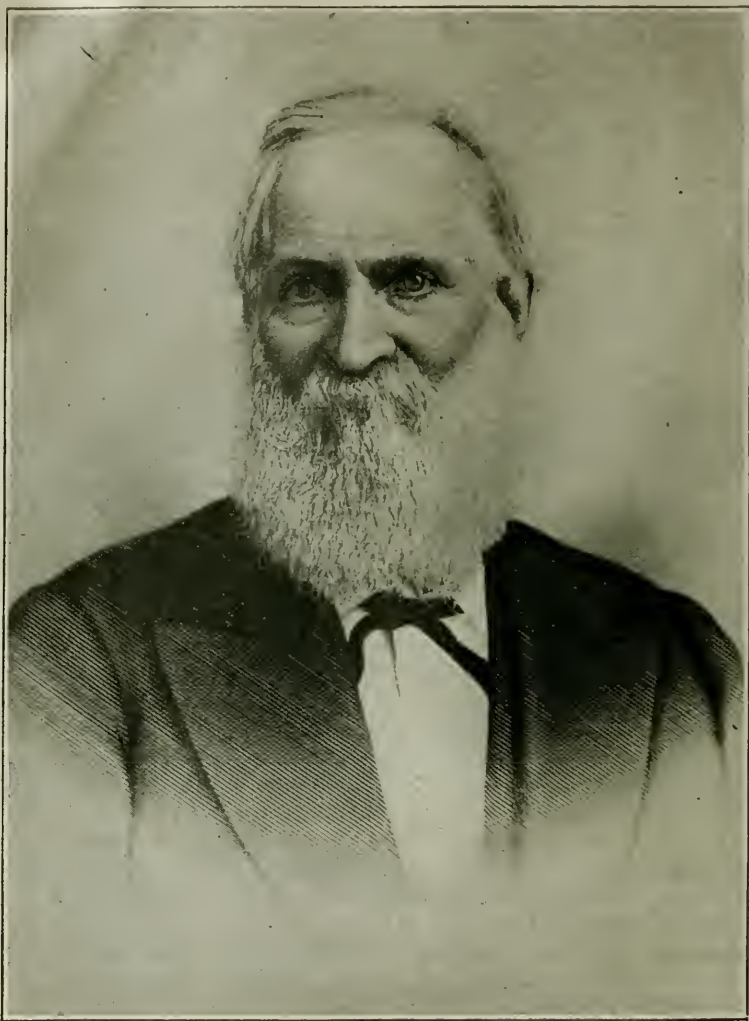
The College has grown in accommodations as it has grown in students. Within the past two years three large brick buildings have been added to its educational plant at an approximate cost of \$370,000. These structures are the Livestock Building, The Agricultural Engineering Building, and the Plant Industry Building. They furnish admirable accommodation for the departments of animal husbandry, dairying, poultry husbandry, farm management, range management, veterinary science, surveying, hydraulics, mechanical drawing, architecture, household sanitation, farm mechanics, agronomy, botany, plant pathology and horticulture. The Federal Government bore a large share of the cost of these buildings.

In addition, the institution has added other buildings and equipment of importance. The heating plant has been enlarged, a campus lighting system has been installed, and a new water system put in. A modern barn to house the college horses, matching the dairy and sheep barns, has been constructed, and a seed house, where seeds of high pedigree are classified and stored, has been built, and the materials for the construction of the first unit of what will be eventually an eight unit conservatory system have arrived. These additional buildings and improvements have been acquired at a cost of approximately \$32,000.

The College has purchased or is now purchasing additional farm and campus land. About \$25,000 will be expended in this connection.

The U. A. C. Plant now comprises over thirty buildings, nine of which are principal structures. A conservative estimate places the value of the buildings and their splendid equipment at about one and one half millions of dollars.

Logan, Utah



JULIAN MOSES

In January, 1848, this veteran educator began teaching in his recently-finished log house, covered with willows and earth. The benches were made of split logs, the upper surface smoothed, and had two wooden supports at each end serving as legs. Like schools sprang up in the towns as soon as the people were fairly settled.



MORNING PRAYER: FATHERS' AND SONS' OUTING, CASSIA STAKE

Fathers' and Sons' Outing

Under the leadership of the Y. M. M. I. A. provision should be made for a fathers' and sons' outing to be taken some time during the summer. The place, date and duration of the outing, are to be left to each stake. Where it is thought advisable by the Stake Superintendency, the ward instead of the stake unit may be used.

With proper preparation, giving announcement early, this event can be made one of the most pleasurable and profitable of the season. Have a vacation, do something different, get close to your boys, go out into the open country and play, sing, rest, and worship. Every bishop, father, son, and every Y. M. M. I. A. officer should go. Keep away from resorts; it interferes with the camp social spirit. If possible, plan for at least three days in order that you may establish a regular camp. Avoid Sunday.

FATHER AND SON.

An outing together for Father and Son,
Affords loads of pleasure, 'fore even begun,
For in planning the trip, is found half of the sport,
And when it is finished, seems always too short.

The Father who shares some time with his Son,
Not only at meal-time, but with him in fun,
Will certainly find it is time wisely spent,
And have cause to rejoice, much more than repent.

Happy the boy, whose chum is his "Dad,"
Nothing on earth can make him more glad.
For the "Dad" who is "Pal" to his boy,
Gives to his Son one greatest joy.

—Louis T. Wood.

The following suggestions are offered. The camp should be officered as follows:

1. *Chairman.* Should be president of stake or superintendent of stake or a person selected by them.
2. *Camp director.* Camp director—under direction of chairman, has general charge of camp. Chairman and director may be the same person.
3. *Cooking.* Has cooking instruction, menus, provisions, fires.
4. *Sanitation and inspection.* Has to do with all the sanitation and inspection of camp and held responsible for cleaning of camp, establishment of latrines, etc.; should select a sanitary squad made up from members of different troops or divisions.
5. *Camp fire toaster.* Has charge of the evening program.
6. *Program committee.* Has charge of all instructions, play, sports and amusements.
7. *First aid.* Doctor or good first aid man. Has headquarters. All sickness, accidents, etc., should be reported to him. May be head of sanitation.
8. *Camp site and parking.* Lays out camp, assigns positions, locates places for horses, wagon, cars.

These different groups may be regrouped into three or four committees according to the size and requirements of the campers.

Each boy will provide the following articles: Haversack, knife, fork, spoon, metal plate, cup, soap, towel, comb, extra pair of socks, two woolen blankets rolled in canvas, fishing tackle and kodak if desired and the provisions outlined in the menu.

Each ten boys should provide equipment as follows: Two frying pans, two granite saucepans holding at least four quarts, flash light, matches, two table spoons, can opener, one small water bucket, one wash basin, first aid kit, axe, and tent. Each wagon must carry a pick and shovel for use around camp.

All persons making the trip must agree to be governed by the rules and regulations of the camp. Fire arms are absolutely forbidden.

Suggested Menu.

Breakfast.

Cream of wheat, or oatmeal, one egg, bacon, bread, and butter, cocoa.

Luncheon.

Salmon, cheese, bread and butter, raisins.

Supper.

Potatoes, chipped beef, or fresh meat or fish, gravy, beans, bread and butter, syrup.

Rations for Ten Men for Three Days.

Potatoes, 20 lbs.	Salmon, 12 small cans.
Butter, 4 lbs.	Chipped beef, 3 lbs.
One large can syrup.	Condensed milk, 24 small cans.
Flour, 1 lb.	Bacon, 4 lbs.
Eggs, 3 dozen.	Raisins, 3 packages, seedless.
Cocoa.	Cream of wheat, 2 packages.
Pressed beef, 2 large cans.	Cheese, 2 lbs.
Crackers, 5 packages assorted.	Salt, 1 small sack.
Sugar, 5 lbs.	Pancake flour, 2 packages.
Pepper, 1 can.	2 home-made cakes.
Pork and beans, 9 large cans.	Prunes.
Bread, 20 large loaves.	

Daily Program

(This may be postponed for Assembly)

- 6:00 Reveille, flag raising, wake up drill, morning wash up.
6:30— 8:00 Breakfast—air blankets.
8:00— 8:30 Assembly, pledge to flag, scout promise, prayer, instructions for the day.
8:30— 9:00 Sanitary and health inspection.
9:00—11:00 Games, hikes, fishing.
11:00—11:30 Bed-making and camp cleanup.
11:30—12:00 Swimming—20 minutes.
12:00— 1:00 Dinner and camp inspection.
1:00— 2:00 Quiet hour.
2:00— 4:00 Scout games, hikes, exploring trips.
4:00— 6:00 Swimming—20 minutes preparation for supper.
6:00— 7:00 Supper and clean-up. Evening colors.
7:00— 8:00 Preparation for night.
8:00— 9:00 Camp-fire stories, stunts, community singing, Scout promise, prayer.
9:45 Tattoo.
10:00 Taps. All lights out and quietness.

**THE STORY HOUR**

Rules and regulations have their place. It is a beautiful theory which names the Scout Law as the sole law of the camp, but if the rights of all are to be respected and the camp made safe for boys, there must be certain stated limits to the campers' freedom on certain occasions. Conduct in boats, absence from camp, regular hours for swimming, canoes, firearms, and fire, must be regulated by stated rules about which there can be no misunderstanding and from which there will be no variation.

Discipline or punishment for misconduct cannot be determined always in advance as to character and extent. No favoritism should be shown

but in each case the leader must pursue the course that will produce the best effect in dealing with the individual. All work in the camp should be considered honorable and therefore should not be assigned as punishment.



President Heber J. Grant and President Brigham H. Roberts, on Pioneer Trail, Fathers' and Sons' Outing.

The Pioneers' Roll Call

Call the roll! Call the roll of the Pioneers!

Who answers this long array?

O, for the voices of other years,

And a hand's warm clasp today!

Now hushed are the lips, and the hands are at rest

In silence that reigns for aye!

Fathers of ever-increasing race,

Thy life-works were ably done!

Mothers of families, Time shall trace

Thy love in each daughter and son!

And honor shall crown, and love shall unite

Thy generations as one!

Builders of empire throughout the West,

Thy valor, thine altar fires,

Hath made each Commonwealth doubly blest

With the faith thy work inspires!

While decades, jubilees, e'en centuries pass,

Our Country shall honor her sires.

Call the roll. Let us hear each honored name,

And hold them sacred and dear!

Gone are these spirits of sire and dame

We loved through many a year:

Now an Angel's scroll has another roll

Where all are answering "Here!"

Joseph Longking Townsend.

Thirty Years of Agricultural Experimentation in Utah

By F. S. Harris, Ph. D., Director

Anything that will contribute either directly or indirectly to the welfare of the farmer or that will help him to have a better and happier home comes within the province of the Agricultural Experiment Station. The Station is not only interested in making two blades of grass grow where one grew before, but it wants to see that this grass remains free from diseases and pests and that it is in the end economically consumed by some profitable kind of livestock that will make a net cash return to the farmer.

On the farm, numerous complex problems arise every day. The uncertain factors associated with the soil, the sunshine, the rain, the frost, the wind, plant and animal diseases, insect pests, uncertain markets, and many other variables make agriculture one of the most precarious of all industries. The farmer cannot meet all the problems unaided. He needs the help of some public agency that can assist him to solve some of the most important problems that can arise.

Research the Mother of Knowledge

Anciently people considered themselves as mere victims of the conditions in which they found themselves. If their crops were destroyed with a blight they threw up their hands, considering that nothing could be done since the trouble probably resulted from the caprice of a displeased god. The remedy was directed toward appeasing the god rather than to studying and conquering the trouble itself.



Utah Agricultural Experiment Station (background). One of the most important agencies in the subduing of Western deserts.

Fortunately the whole spirit of the times has changed. Now, whenever either a physical or economic difficulty arises it is made the subject of the most careful investigation. An attempt is made to find the source of the trouble in order to discover a

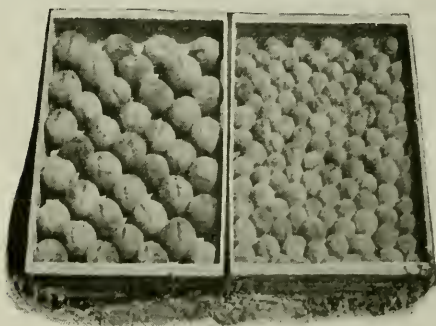


Not a pleasure outing but the camp of an entomologist in a Utah orchard. When all the enemies' moves are accurately known the battle is half won.

remedy. The present attitude is that man is master of his surroundings and that he can conquer any difficulty if he can only get a proper understanding of it. After about 1888, which marks the establishment of agricultural experiment stations supported by Federal funds in all the states of the Union, a means of securing exact information that would be useful to the farmer became available. It did not take many experiments to learn that numerous farm practices handed down from father to son through countless generations were based on superstition and not on fact. This led to immediate improvement in many respects and laid the foundation of even more far-reaching changes.

Subjects Investigated by the Utah Station

Provision was made for the establishment of the Utah Station in 1888, but actual work did not commence until 1890,



The value of irrigation experiments. These peaches grew in the same orchard and received the same amount of irrigation water, but at different stages of growth.

when J. W. Sanborn took charge of the Station. Director Sanborn showed rare judgment in selecting problems for investigation. He sensed the needs of the arid West and spent considerable of his energy on such fundamental problems as irrigation and water conservation. During the thirty years that the Experiment Station has been in operation it has investigated numerous



Experimental plats on the Station farm at Logan, the scene of irrigation investigations that have become known the world over.

problems in all phases of agriculture, but it has confined its principal efforts to fundamental problems of arid agriculture rather than to the problems common to both humid and arid regions.

Irrigation and Drainage

The irrigation investigations conducted by the Utah Experiment Station are known the world over. The water requirement of crops is the basis of efficient irrigation; Utah was first to determine the exact amount of water which must pass through various plants to produce one pound of food substance in arid regions. In this work it was found that poor soils require much more water to produce the same yield of crops than do fertile ones. The efficiency of the soil as a reservoir for storing water was also demonstrated.



Among the important findings are those relating to the economical use of water by applying it at the proper period in the growth of the crop. The amount of water required by crops was found to be probably not more than half that ordinarily used by farmers. Proper methods of applying water could easily double the irrigated area of the State.

Thousands of Utah's desert acres could be made to look like this with the proper use of the present supply of irrigation water.

At present more than one million acres of land are irrigated in Utah, and irrigated land is worth at least \$75 per acre more than unirrigated land. Doubling the area that could be irrigated would therefore increase Utah's gross wealth at least \$75,000,000. The average annual income on this sum at 6 per cent would be \$4,500,000 or considerably more than the present income from taxation. Keeping in mind that the Experiment Station has shown this in-



crease in wealth to be possible by the proper use of the present water supply, gives us an ideal to work toward in increasing the wealth of the State. This alone makes the investment in experimental work, money well spent.

Since the Station was established about thirty bulletins dealing with irrigation have been published.

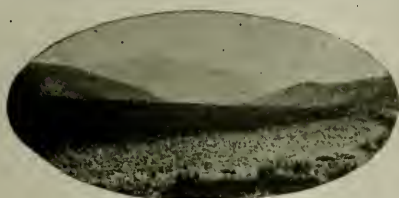
Many hundreds of thousands of acres in the State need drainage. Some of this land will be classed with the most fertile in the State when drained. The Experiment Station has made tests to discover the best methods of draining various kinds of land. It has also made numerous analyses of soil and water to determine which lands need reclamation.

Dry-Farming

It early became evident to Experiment Station workers that there is much more good land than can ever be served by the present water supply. This led to a study of the possibility of raising crops by special cultural methods without the use of irrigation water. A number of experimental dry-farms were established in various parts of the State and the best methods of using the natural precipitation were investigated. Following these studies a great stimulus was given to dry-farming. At present several hundred thousand acres of Utah land produce crops under the methods developed by the Experiment Station.

Better Crops

The Experiment Station is constantly alert to secure better crops for the State. Its activities in this respect are directed



A crop of grain destroyed by rodents. Effective methods of control have been found for this pest.

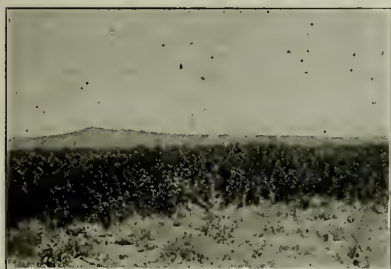
resulted from the investigations. The possibilities along this line are almost limitless.

Control of Plant Diseases and Pests



It is probable that each kind of crop is subject to about as many diseases as is the human race. Add to this the numerous insect pests that prey on every plant, and it is realized that agriculture is a constant struggle with crop enemies. Often a disease or an insect would practically eliminate a crop if some method of control could not be found.

When our livestock was all like this their diseases did not cause much worry or loss. This means that the Station must have a staff of trained specialists constantly on the watch to keep these various troubles in check. The codling moth, the alfalfa weevil, the rhizoctonia and fusarium of potatoes and tomatoes, the California peach blight, and grasshoppers, are examples of troubles that the Station workers have helped in controlling.



Would it pay to put water on this land? A soil survey will in most cases answer the question. The State is now being carefully surveyed and mapped.

Animal Diseases

Diseases and parasites are continually threatening to destroy the livestock industry. Take for example hog cholera. This disease if unchecked would in a short time practically eliminate hogs from a district. All diseases are not equally as destructive as hog cholera, but there are many kinds of troubles that must be constantly studied and treated. Private individuals would be unable to cope with many of these diseases. It remains for some public agency which can handle the whole situation to take care of such important problems. The Experiment Station is admirably fitted to look after these big matters because of trained specialists kept for this purpose.

Soil and Water Survey

The Utah Experiment Station is attempting to make a survey of all the agricultural resources of the State. The founda-



An alkali tragedy. A farm that had to be abandoned because the settler did not understand alkali.

tion of this general study is a soil survey. County after county is being gone over and the soils analyzed and mapped. A survey of the waters for irrigation and culinary purposes is also being made. Where there seems to be undesirable quantities of alkali salts in the water, analyses are made to determine the seriousness of the condition.

An especial effort is being made to locate the sources of underground water suitable for irrigation. A study is being made of the types of wells best adapted to the various formations together with the best pumps for each kind of well.

Soil Fertility

It is realized that no matter how fertile a soil may be it will not always continue to produce large crops without receiving special care. Accordingly studies are being made of typical Utah Soils to determine what manuring and rotation treatments will best maintain them in a high state of production.

Alkali

All arid soils are likely to contain excessive soluble salts which if concentrated in one place interfere with the growth of crops. Utah is no exception to this rule. There are millions



Vast areas of the State will never be cultivated but much of it can be utilized for range land. Range management is now under investigation.

of acres of land in the State on which alkali may become detrimental. Studies are being made of these lands to determine the best means of reclamation as well as the crops best adapted to them. An effort is being made to find the toxic limit of alkali that crops may endure. If the points can be definitely enough located, a person will be able to tell from a chemical analysis whether or not a given soil contains too much alkali for crop production.

Stock Feeding and Range Management

Realizing the importance of the various phases of the live-stock industry to the State, the Station has conducted numerous feeding tests with different kinds of stock. Different combinations of our local feeds are being tried that we may learn which can be used most efficiently. Special attention has been given to such feeds as by-products of the beet-sugar industry.



Utah celery, a very promising crop for the State.

The greater part



Strawberries are a very important crop and need constant attention by scientists to keep them at their best.

of the state of Utah will doubtless always be used as grazing land for sheep and cattle. The Station is making studies of methods of managing these ranges so they will yield the largest returns.

Human Nutrition

A large part of the products of the farm is ultimately used as human food. Many problems in connection with human



To many people milk is milk, but it has long been known that children do not do as well on one cow's milk as on another. The human nutrition work is designed to throw some light on this subject.

nutrition are still but poorly understood. Infants that cannot nurse their mothers have great difficulty in finding foods which agree with them. As a result the death rate of children under two years of age is very high. The Station is making a special study of the problems of nutrition during early infancy. This leads into an examination of the milk of individual cows to see what are the qualities making some milk more suitable than others for children.



Peas, one of Utah's important canning crops which is new and has many problems.

Fruits and Canning Crops

Utah is well adapted to the production of certain kinds of fruits and the fruit industry has become a very important part of the agriculture of some sections. The State has developed a very important canning industry particularly in tomatoes and peas. The experts of the Station are, through their researches, doing all they can to protect Utah's fruit and canning industries.

Among other things that need study in this connection is the frost situation and artificial heating.



A garden is something in which nearly every one is interested. The dissemination of information among the people of the State on the subject is very important.

Poultry Studies

A discussion of agriculture would not be complete without mentioning the poultry industry. Poultry products give an enormous total return. Almost everyone living on the farm or in the small and medium-sized town keeps

a few chickens. If well managed these give excellent returns for money and time spent. The Station has done extensive breeding work through which it has built up strains with unsurpassed laying records. The problems associated with incubation have also been under investigation for years.



Proper housing has been found to be a big factor in egg production. These houses are now being used to determine the value of artificial light on egg production.

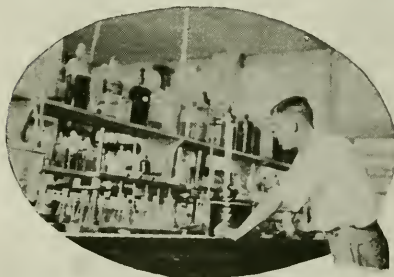
The newest line of work to be taken up is the lighting of poultry houses during the winter. It has been found that by using electric lights early in the morning and keeping them on till late at night hens, because of the longer light period, lay heavier at a time when eggs command the highest prices.

Outlook for Research

The possibilities of research in agriculture are just beginning to be realized. Instead of the prob-



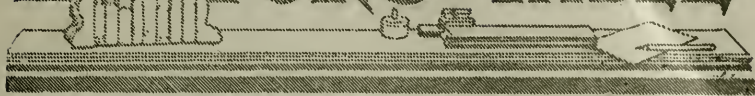
Young, but there are many big problems yet to be solved in getting him this far along in life.



To the man in the laboratory is due much credit for our present development, and yet the field has hardly been touched.

lems all being solved, the openings for investigation become more apparent every day. A few dollars spent wisely in scientific investigation will be returned many-fold through practical improvement in conditions. A day of wonderful promise for the farmer is dawning. The difficulties that in the past made farming a disagreeable and uncertain business are gradually yielding before the scrutinizing eye of scientific research. The future promises a prosperity and happiness for the farmer beyond the most optimistic dream of a generation ago.

EDITORS TABLE



Welcome, Educators!

Salt Lake City, Utah, and the West are favored this month with many thousands of teachers, visiting from every quarter of the Union, and attending the sessions of the National Education Association.

The people of Utah, Idaho and the West bid you welcome, and assure you of their appreciation of your labors. In honor of the occasion, the *Era* devotes its 116 pages of reading matter this month, entirely to educational matters. From the contents of the *Era* the reader will be enabled to gain a tolerably clear vision of the scope, value, and cost, of the complex workings of the marvelous educational machinery of Church and State, set in motion in Utah, and daily, all the year round, moving for the religious, moral, vocational, professional and literary training of the youth, not forgetting their physical welfare and health.

Of the score of leading educators who have favored the *Era* with their writings, each is an expert in his business, so that our readers may rely upon the facts given and place due weight upon the opinions expressed.

Particularly we call attention to the enlightening array of facts and comments relating to the new educational laws which provide for high school education for all boys and girls; for school and work until 18 years of age; supervision and training the year round in health, civic service and vocational guidance. It will require liberal appropriations to operate the proposed plan and program which have placed Utah in the forefront of progress in educational legislation.

The suggestions on the relationship of the juvenile court, and delinquents, to the educational system of the state, are worthy of careful notice. They created a great interest among leading welfare workers at the national gathering recently held at New Orleans.

What of the big schools in the state? The aims and ambitions of some of them are fully discussed by men who know.

Altogether, visitors and residents, as well as readers in this and surrounding states, will enjoy the educational facts presented in this number, and for which the contributors will please accept our sincere thanks and appreciation.

We are certain also that everybody will delight in the visit of our guests, and we bid them a hearty welcome, trusting that they may be fully satisfied with their sojourn in the Bee Hive State, and pleased with the glory of our cities, valleys and mountains.—A.

The June M. I. A. Conference

Generally the opinion has been expressed that no previous conference displayed more interest and enthusiasm among the officers of our organizations than the June conference just closed. "It was the best yet" was a frequent expression. Big things were "put over," and we trust with such inspiration as to "put them over" in every one of our 800 organizations. Superintendent Anthony W. Ivins presided in all the joint meetings.

The Bee Hive girls' splendid pageant on Thursday, 10th, was followed during the succeeding sessions by the complete carrying out of the spirited program printed in the *June Era*.

The holding of separate department meetings on Saturday morning was a new arrangement and a complete success. In each of the four departments, namely, superintendents, teacher-training, secretaries and treasurers, and musical leaders, opportunity was given to discuss special topics relating to these divisions of our work.

The testimony meeting on Sunday morning at 8:30 was a spiritual inspiration to all who attended and a rich out-pouring of the Holy Ghost was witnessed and enjoyed during the session. Every moment of the allotted time was gloriously spent.

The Sunday morning meeting, at 10 o'clock, in which the new slogan of the Church auxiliary organizations for the year 1920-21, was presented and treated by Mrs. Lovesy of the Y. L. M. I. A., and Elder Melvin J. Ballard, of the Council of the Twelve, was a splendid inspiration, and we trust will aid in clearing the atmosphere of the smoke and stench of tobacco, at least as far as the membership of the Church and our organizations are concerned: "*We stand for the non-use and non-sale of tobacco.*"

During the Sunday afternoon meeting the regular memorial flag exercises, in memory of Y. M. M. I. A. members who gave their lives in the great war, were conducted, representatives of the army, navy and marines, with Prof. R. Owen Sweeten, as bugler, taking part. The ceremony was very impressive and a pleasing surprise to the audience. It vividly recalled the supreme sacrifice made by our boys in the great conflict.

Elder B. H. Roberts, President Martha H. Tingey, of the Y. L. M. I. A., and President Louie B. Felt of the Primary Associations, were the principal speakers.

In the evening, exercises commemorative of the one-hundredth anniversary of the first vision of the Prophet Joseph Smith were held, the principal speakers being Elders Levi Edgar Young and James E. Talmage.

In no previous sessions of our conferences has there been so much community singing and recreation as at this conference. During Sunday evening a chorus composed of Boy Scouts and Bee Hive Girls gave a splendid rendition of the song, "Joseph Smith's First Prayer." The Friday evening entertainment was a success in every respect, and a desirable social atmosphere was engendered by the singing of the state songs; California, Montana, Idaho, Arizona, Wyoming, Colorado, and, of course, Utah, having representative groups who sang with patriotic spirit. Dancing, refreshments, and programed exercises were pleasingly carried out. Both the luncheons for the superintendents and presidents by the young men and young ladies' associations were a success. Community singing, as well as other social exercises were pleasing as well as instructive. There was a spirit of harmony, enthusiasm, and willingness to work, manifest among all the officers which we trust will permeate all the associations throughout the Church. The musical exercises were restful and inspiring.

Some of the excellent speeches delivered during the meetings will be reproduced in the *Era* as soon as possible.—A.

Our Slogan

"We Stand for the Non-Use and Non-Sale of Tobacco."

To put this slogan into force will require that some of us sacrifice a vicious appetite, and others, financial gain.

Shall we be strong enough to do it? If so, the act will bring us more genuine joy than we could possibly get pleasure out of satisfying a pernicious taste or longing, or gathering questionable financial profit. Remember, "Tobacco * * * is not for the body * * * and is not good for man;" and, "thou shalt not hold out temptation to thy brother."—A.

"Purely intellectual work must find its completeness in spiritual understanding which in turn finds its full fruitage in faith."

PASSING EVENTS

The Russian soviet government, on June 1, was granted permission to open a central trading office in London. This may be but a preliminary to further recognition of the new Russia.

Mr. Thomas Hull, former Surveyor General, and General Secretary Y. M. M. I. A., has recently been appointed purchasing agent of the University of Utah, a position for which he is well qualified.

The prohibition amendment was upheld by the supreme court in an opinion rendered by Judge Van Devanter, June 7. In the same decision the enforcement act is also held to be constitutional.

Congress—second session of the sixty-sixth—adjourned *sine die* on Saturday, June 5, without endorsing the treaty of Versailles, or adopting any substitute measure. Technically, the United States is, therefore, still at war with Germany.

Mr. George N. Child, on June 7, was appointed superintendent of the city schools, for the next two years. A vote of appreciation for service performed was given by the city board of education to Dr. Ernest A. Smith, retiring from the position.

Norman H. Davis of Tennessee, was appointed undersecretary of State, June 14, by President Wilson, to fill the vacancy left by the resignation of Frank L. Polk. Mr. Davis resigned last week as assistant secretary of the treasury in order to accept the state department post. He was one of the advisers to the American peace delegation at Paris.

The latest in aircraft is a giant biplane designed and constructed at the L. W. F. Engineering Co's factory at College Point, L. I. It has three twelve-cylinder Liberty motors, and measures 106 feet from tip to tip of the "wing." It accommodates a crew of four men, carries a load of 7,776 pounds, and is capable of a speed of 110 miles an hour. It can remain in the air for sixteen hours at a time.

President ad interim of Mexico is Governor Adolfo de la Huerta of Sonora. He was elected by the Mexican congress in extraordinary session, May 24, 1920. On June 2, he took the oath of office in the chamber of deputies. He is the tenth Mexican president since Porfirio Diaz abdicated, May 25, 1911, and one of his first acts will be a proclamation providing for the election of a successor to take place in September.

Pope Benedict, June 1, issued an encyclical, announcing that, while he maintains the claims of the holy see to temporal power, he rescinds the order forbidding Catholic rulers to visit the king of Italy in Rome. It is understood the first monarch to visit Rome under the new conditions will be King Alfonso of Spain. The next step will be, logically, for the pope to declare that he is no longer a "prisoner" in the Vatican.

The crop outlook, at present, June 1, is excellent. A winter wheat production for 1920 in Utah of 2,912,000 bushels as against 1,722,000 bushels

actually produced last year, and a spring wheat production of 2,998,000 bushels, as against 1,960,000 last year, are the predictions of the June 1 federal crop report received by Mr. Miner M. Justin, field agent of the bureau of crop estimates. The total wheat production of 5,910,000 bushels forecast for Utah this year is 60 per cent more than last year.

Samuel S. Cluff, pioneer settler of Provo and Indian war veteran, died June 17 at his home in Pleasant View, of complications incident to old age.

Mr. Cluff had filled many positions of trust in the community. He was born September 27, 1837, at Kirtland, Ohio, and came to Utah with his parents in 1850, settling in Provo, where he had since lived. Mr. Cluff is survived by his two widows, six sons and two daughters. He is also survived by five brothers, twenty-eight grandchildren and three great-grandchildren.

The distinguished service cross, according to an announcement made June 9, has been awarded to Corporal Max C. Chamberlain of Salt Lake City, son of W. H. Chamberlain. Corporal Chamberlain served in A company, Twenty-eighth infantry. The citation reads, in part: "For extraordinary heroism in action south of Soissons, France, July 19, 1918. Although twice wounded by machine gun fire, Corporal Chamberlain continued in the assault wave and assisted in driving the enemy from their positions."

The Women Suffrage amendment failed to receive the ratification of the Delaware Legislature, that body adjourning *sine die*, June 2, without taking action on the measure. It was referred to the house committee of the whole on May 28, and there it remains. Immediately upon the announcement of the defeat of the suffrage amendment by the Delaware legislature 55,000 appeals were sent out by the National Woman's party to suffragists in the middle west, asking them to take part in the protest demonstration at Chicago on June 8.

John J. Thomas, brother of former Governor Arthur L. Thomas, died suddenly May 28, at his ranch near Ukiah, Cal. Mr. Thomas was born in Chicago sixty-eight years ago. He came to Utah in 1880 and made his home in Salt Lake until about three years ago, when he moved to his California ranch. He was a member of the city council of Salt Lake for a number of years and also served for a considerable time on the board of education. Later he became a member of the state board of equalization, with which he served for more than fifteen years.

The Knox resolution declaring that a state of peace exists between the United States, Germany and Austria-Hungary passed the House of Representatives on May 20, having been adopted by the senate previously. On May 27, President Wilson vetoed the measure, for the following reason:

"I have not felt at liberty to sign this joint resolution because I cannot bring myself to become party to an action which would place an inefaceable stain upon the gallantry and honor of the United States."

Frank L. Polk, on June 4, sent in his resignation as under-secretary of state, to take effect on June 15.

Mr. Polk is the third high official of the state department to resign this year. He entered government service on September 16, 1915, as counselor for the state department. Later he was made an assistant secretary of state, and last year was elevated to the post of under-secretary. When Secretary Lansing returned from the Paris peace conference last summer, Mr. Polk was sent abroad to take his place, and he acted as head of the American delegation until the conference adjourned last December.

The death of William Dean Howells, editor and author, which was announced in the latter part of May, removed from this mortal sphere a character of national prominence. He was born at Martin's Ferry, Ohio, 1837. During 1861-5 he was United States consul at Venice, and at that time he obtained recognition as a literary genius, by his contributions to the *Atlantic Monthly*. Later in life he became the editor of *Harper's Magazine* and, for a short time, of *The Cosmopolitan*. He stood in the foremost ranks of American authors, as a novelist, a writer of works of travel, and of biographical and literary essays.

Samuel H. Auerbach, 73 years of age, active in Utah business since he came to Salt Lake in 1866, died in New York City June 4. He had been ill about three months. Mr. Auerbach was born at Fordon, Prussia, June 15, 1847, and was educated in the schools of his native town. He came to America at an early age, moving west shortly after reaching New York City. He settled in California, associating in business with his brother, Frederick H. Auerbach, in a mining town, Marysville. He came to Salt Lake in 1866, following his brother, who had established the firm of F. Auerbach & Bro. in 1864. He married Miss Eveline Brooks on December 16, 1880, and they became the happy parents of eight children.

The Republican National Convention, in session in Chicago, on the 12th of June nominated Senator Warren G. Harding, of Ohio, as the party's candidate for the presidency, and Governor Calvin Coolidge for the vice presidency. The platform adopted endorses the attitude of Congress in regard to the treaty of Versailles and suggests some kind of international arrangement for the maintenance of the peace of the world. It denounces the present Mexican policy of the United States; declares in favor of the principle of arbitration in industrial disputes; endorses the principle of collective bargaining; pledges the party to the enforcement of all laws, without mentioning specially the prohibition amendment; condemns the administration for failure to enforce the laws against profiteering, and approves of the act of Congress aiding soldiers and sailors.

A Latter-day Saints chapel was dedicated at Long Beach, Cal., May 30, by President Heber J. Grant. Three services were held. They were all well attended. Beautiful musical selections were rendered by the choir, under the direction of Walter R. Sant, and by soloists. Everard McMurrin rendered "The Publican" very acceptably. Isabelle Larson sang, "Lead kindly light," and Robert H. Pennock rendered, "I come to Thee." "The end of a perfect day" was sung by Miss Para Ellsworth, and solos were given by Elder Claude C. Cornwall and E. E. Ellis. The speakers during the day, besides President Grant, were Bertram M. Jones, Joseph W. McMurrin, president of the mission; Bishop Charles W. Nibley, Elders Franklin S. Richards, and Willard Smith, Miss Nina Webster, and Elder James H. Steele. The chapel is situated on Atlantic ave. and Anaheim st., two of the principal streets of the city.

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CONTENTS

Portrait of Mary Jane Dilworth Hammond, Pioneer School Teacher of Utah.....	Frontispiece	
Progress of Education in Utah, Since 1913.....	763	
The Relation of the Juvenile Court to the Educational System of the State.....	Hugo B. Anderson, J. D..... 765	
Beecher, Grady, and Upshaw on Flowers and Homes	773	
The Latter-day Saints and Education. Illustrated.....	Adam S. Bennion, A. M.... 775	
Record of a Typical High School in Utah.....	782	
The Church Schools as Architects of Education.....	Frank R. Arnold..... 783	
Victory. A Poem	Lloyd Woodruff	786
In Memory of Utah's First School Teacher.....	Philip L. Orth.....	787
Recent Development in the Utah School System.....	E. J. Norton.....	789
The Call of the Mountains. A Poem.....	Samuel Biddulph	793
Evening Prayer. A Poem.....	Charles F. Steele.....	793
The High Schools of Utah.....	Mosiah Hall, M. S., Ph. M.....	794
Utah, the Pioneer State. A Poem.....	Eunice Wattis Bowman.....	796
Just Boys. A Poem.....	Grace Ingles Frost.....	797
The Relationship of Poetry and Art to Education.....	Alfred Lambourne	798
The Sea Gull. A Poem.....	W. W. Cooley.....	803
A Summer Outing and What Came of it. Illustrated. II.	Hon. Anthony W. Ivins.....	805
Time	Joseph S. Peery.....	810
Educational Preparedness	Dr. Joseph M. Tanner.....	811
Teaching as a Vocation.....	Milton Bennion M. A.....	813
The University of Utah.....	Dr. John A. Widtsoe.....	817
The Victor. A Poem.....	Joseph Longking Townsend.....	820
Two Lessons in Sanitation.....	Richard R. Lyman, Ph. D.....	821
Scouts		822
Sociological Aspects of "Mormonism".....	Levi Edgar Young, M. A.....	823
There's a Home Across the Sea. A Poem.....	Lawrence L. Sorensen.....	830
The Brigham Young University.....	Dr. George H. Brimhall.....	831
The Sabbath. A Poem.....	Joseph Longking Townsend.....	833
The Utah Program.....	Dr. C. A. Prosser.....	835
Evening. A Poem	Ezra J. Poulsen.....	842
A College that Gives Ideas as Well as Ideals. Illustrated	Prof. D. E. Robinson.....	844
Fathers' and Sons' Outing. Illustrated.....		853
Thirty Years of Agricultural Experimentation in Utah. Illustrated	F. S. Harris, Ph. D.....	857
Editors' Table—Welcome, Educators!		867
The June M. I. A. Conference.....		868
Our Slogan		869
Passing Events		870



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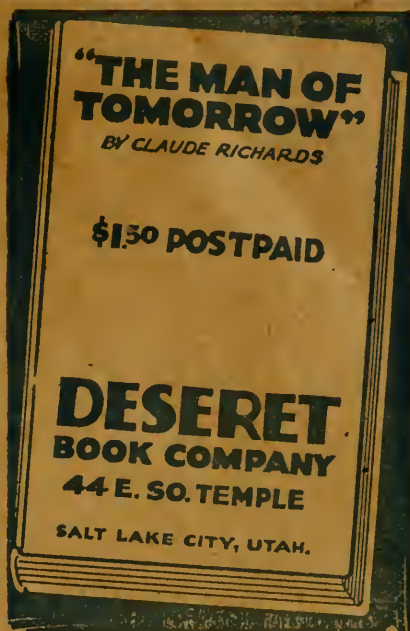
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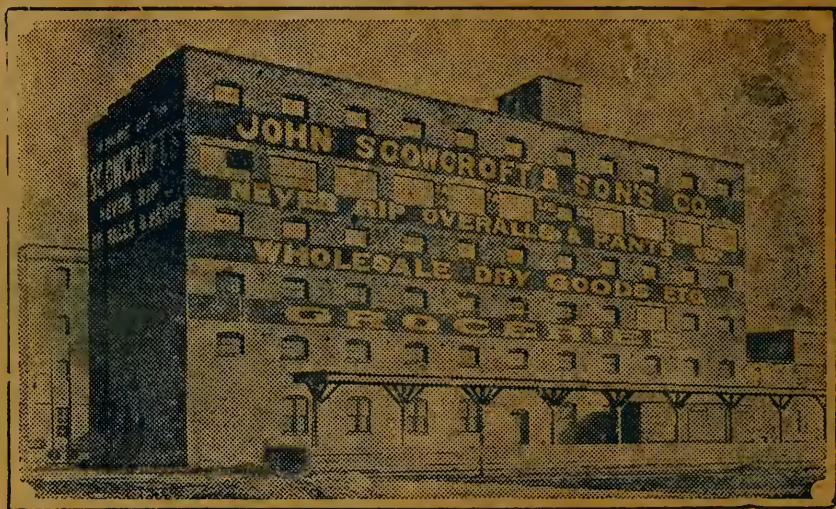
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